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Heroes of Israel





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CONSTRUCTIVE STUDIES



# HEROES OF ISRAEL

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# ✓ HEROES OF ISRAEL

A TEACHER'S MANUAL TO BE USED IN  
CONNECTION WITH THE STUDENT'S  
TEXTBOOK

By ✓

THEODORE GERALD SOARES

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in the University of Chicago*



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## PREFACE

This manual for teachers is designed to be used in connection with the student's textbook. The latter contains the stories of the heroes arranged from the British revision, with explanatory notes and questions, and with an opportunity for expressive work in a written review. It is the purpose of the manual to indicate to the teacher how the students may be guided in their work, and how the class hour may be made interesting and profitable.

The manual has designedly been prepared for teachers of very slight experience. The attempt has been made to suggest step by step the movement to be followed in the preparation and teaching of each lesson. The object that has been kept in view has been to make it possible for a person with no pedagogic training to teach the stories of the heroes effectively. At the same time the needs of the more experienced teachers have not been overlooked, and it is hoped that such, while using the book with freedom, may yet find suggestions and illuminative material that will be helpful in their own preparation and conduct of the lesson. Indeed, it is desirable even for the less mature teachers that suggestions of method may not always be slavishly adopted, but may often stimulate invention and initiative. This may especially be

possible in teaching the course the second and subsequent times.

The Explanatory Notes in this book might easily have been extended to cover many interesting historical points. It is to be remembered however that we are concerned with biographical and not with historical studies. The notes have therefore been confined to such points as are necessary to illuminate the story of the hero as such. The teacher should not forget this important distinction. The introduction of too much material may distract attention from the character-study, which is the distinct aim of the course.

In the second edition of the student's book the Written Reviews have been entirely revised, giving to them more variety, and bringing them, it is hoped, nearer to the vital interests of boys and girls. The directions to the teacher in this book in connection with the reviews refer to the revised edition.

T. G. S.

August 31, 1910

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## FOREWORD TO THE TEACHER

This course is intended for students of the sixth grade of the public school. Boys and girls of about twelve years of age receive religious and moral stimulus through appreciation of the great qualities which they see in heroic lives. The most profound religious impression is made by the character of the father, the mother, the pastor, the teacher. Together with these living heroes (for such they ought to be) the great characters of the past are effective in the religious education of the child. Abstract problems are not readily understood, but concrete right and wrong, exemplified in actual conduct, are easily appreciated.

We find especially good opportunity for the presentation of the great moral significance of life in the biographies of the notable men of Israel. These stories are told in brief compass and with a rare beauty and power that make them unique in literature. Where else in the limited time available for such a course as this could such an array of noble and interesting biographies be secured? For the Old Testament heroes were really great men, and not less so that they had palpable faults, which the children will not fail to detect and estimate. An acquaintance with these mighty men of old will be an education of no small value to the young students. And God is very wonderfully ap-

parent in these old stories. His providence, his goodness, his great purpose of blessing for men are everywhere evident.

If this conception of the value of heroic biography be justified, the object to be sought in these studies will be obvious. We are not primarily concerned with teaching the history of Israel. We are seeking to make Abraham, Joseph, Moses, David, Nehemiah, Daniel, familiar characters, living in the youthful imagination, attracting by their great qualities the souls of the children toward the higher values of life, and warning by the mere exhibition of their littlenesses and meannesses against such failure to attain the best. As one would bring a child into familiar friendship with a living man, trusting that his personality would have its own impressive effect, rather than attempting to point out his specific virtues, so must we endeavor to make these old heroes live, that their characters may make the natural impression. We shall not be much concerned then to draw lessons and point morals. These will come of themselves if the teaching be well done and if the heroes be made real, living again in their old surroundings, with their struggles, their temptations, their successes, and their defeats.

To the students themselves the lesson may not seem to be specifically religious. They will read the story of Joseph as they would read that of Lincoln. And it is well that they should do so, and that they should learn by the spirit in which the

study is carried on, not to regard the biblical story as less religious, but to regard all heroic story as religious. As a culmination of these lessons it is to be hoped that the students will come to see that the greatest achievement is character; that they too will long to be noble; that they will see that the meaning also of Jesus to them is a call to be heroes; that they will give a glad allegiance to him, highly resolving to be heroic in their own young lives. It will be a simple resolution, conceived after the simple fashion of a child, but it may be a true and effective religious decision. The teacher may well hold this before him as the natural fruitage of the year's work.

The practical use of these lessons in the Sunday school of the Hyde Park Baptist Church, Chicago, has demonstrated the value of reprinting from the Bible just such part of the story as it is desired to make use of in the class. By the elimination of passages that are beyond the comprehension of the young student, or that are undesirable for his reading, and even by the occasional omission of a difficult phrase, the opportunity of the continuous reading of the narratives is secured. It is strongly recommended that every student have his own textbook and that he be encouraged to confine himself to the material there provided, using his Bible for the specific references which are indicated from time to time. The teacher, however, should make a more thorough study of the biographies. It is the purpose of this book to

offer suggestions for the teacher's own study and to indicate what should be sought from the student. Specific directions will be given in connection with each lesson, but the following general suggestions may here be made:

1. In beginning each new biography read the entire story at a sitting for your own benefit and without having the students particularly in mind.

2. Using the student's book, study the lesson just as he is expected to, following the suggestions there made. Use no more of the story than is given in the student's book.

3. Then study the lesson from this manual. Look up all proper names in the Table of Pronunciation. Read as much of the reference literature as possible, thus enriching your knowledge of the story.

4. Tell the story aloud, though by yourself, vividly, and with all the imagination and picturesque description of which you are capable. This practice will give you remarkable development in teaching power.<sup>1</sup>

5. Plan your teaching, deciding in advance how you will ask questions, what portions of the story you will expect the students to narrate, what explanatory additions you will make, and particu-

<sup>1</sup> See *Stories and Story Telling*, by E. P. St. John. It would be well also to read a short paper by Professor R. G. Moulton on "The Art of Telling Bible Stories" in the *Proceedings of the Second Convention of the Religious Education Association*, pp. 26ff.

larly what general impression you will seek to secure from the whole discussion.

6. Study the following lesson in advance in order to be able to assign to particular students portions upon which they shall be specially prepared. The paragraph divisions, discussing about ten or twelve topics in each lesson, have been arranged to facilitate such assignment.

7. Particularly cultivate in the students the faculty of vivid, exact, and rapid narration of the stories with special reference to the heroic features. If this is done it will be possible to deal with somewhat lengthy narratives within the ordinary lesson time. Let a wise proportion be observed, allowing more time for narratives of higher moral significance and making the necessary connections by vivid, interesting narration on the part of the students.

8. In almost all cases avoid detailed discussion of minute matters. This is a study in large outlines and will be most effective if so pursued.

9. Very much discretion will be needed in dealing with difficulties that may arise in the minds of the students. Perhaps to the majority of boys and girls of eleven and twelve years of age the simple, beautiful, and wonderful stories of the Old Testament occasion no difficulty or question. But some may be troubled by the miracle stories, or by the appearances of the Lord and his speech to men, or by the moral difficulties in some of the narratives. It is seldom wise to suggest these problems to young

minds, but it is of the highest importance not to repress any honest objection. We must never tell children that they *must* believe anything. Faith cannot be forced. As a matter of fact we are not here very much concerned with the problems of miracles, etc.; we are taking the beautiful stories as they are and seeking to appreciate the characters which they present. Let the students understand that life was full of miracle to the people of the old time. What we call conscience and providence was to them the direct voice and working of God. Let them find in these wonderful narratives the picturesque description of that which is spiritual to us. Specific suggestions in this matter will be made in connection with narratives that seem to require it. Let it be repeated, that where no problem is present to the youthful mind it is not good teaching to suggest it. Later in their mental development all objections must be considered fairly. We must of course be especially careful that we do not offend the moral sense of the child. The Old Testament morality was in some points lower than our own. Let us never defend a wrong, but rather make use of the fact to show the advancement that the race has made and the consequent high privilege that we enjoy.

10. The students should be encouraged to do as much as possible. Let them follow the journeys on the maps. A good plan would be to draw an outline map upon the blackboard and have the students mark the roads upon which the journeys

were made. The written reviews may be made of great expressional value. Hold the students to the written work, require that it be done neatly, and cultivate in it the exercise of the imagination. Perhaps some of the papers may be read in the class.<sup>1</sup>

II. It need scarcely be added that if the teacher is to hold the attention of the students he must be so well acquainted with his subject and so thoroughly prepared to lead the class that he will be able to look into the eyes of the students and not very much on the pages of the book during the lesson hour.

<sup>1</sup>For some further discussion of pedagogical method see an article by the author in the *Biblical World*, December, 1906, pp. 412-20, on "How to Teach the Sunday-School Lessons for 1907."





## SUGGESTED LITERATURE

- HASTINGS, —. *Dictionary of the Bible*. Single vol. ed. New York: Scribners. Cloth, \$5.
- STEWART, R. L. *The Land of Israel*. A Textbook on the Physical and Historical Geography of the Holy Land. Chicago: Revell, 1899. Pp. 352. \$1.50.
- PRICE, IRA M. *The Monuments and the Old Testament*. 5th ed. Chicago: Christian Culture Press, 1907. Pp. 321. \$1.50.
- TRISTRAM, H. B. *Eastern Customs in Bible Lands*. New York: Thomas Whittaker, 1894. Pp. 262. \$1.25.
- KENT, CHARLES F. *The Historical Bible*. Vol. I. "The Heroes and Crises of Early Hebrew History"; Vol. II. "The Founders and Rulers of United Israel"; Vol. III. "The Kings and Prophets of Israel and Judah"; Vol. IV. "The Leaders and Teachers of Post-Exilic Judaism." New York: Scribners. \$1 a volume.
- The New Century Bible*. Bennett, W. H., "Genesis"; Bennett, W. H., "Exodus"; Thatcher, G. W., "Judges and Ruth"; Kennedy, A. R. S., "Samuel"; Skinner, John, "Kings." Revised Version with Notes, Index, and Maps. New York: Frowde. 90 cents a volume.
- The Biblical World*, 1907. Expository Articles. The University of Chicago Press. \$2 a volume.

The stories of the heroes may be taught without other help than the textbooks and the Bible, but the teacher who desires to do the best work and to gain the most from the year's studies may well consult some other books. A good dictionary of the Bible answers most of

the questions of fact that arise, and its biographical articles will be found very helpful. The *Historical Geography* will help to make vivid the scenes of the stirring events of these stories. The books on the monuments and on Eastern customs reproduce the color of that old life in which the heroes lived. The series of books by Professor Kent, the first two of which are already published, furnish the historical matter necessary for that thorough background of the story, which the teacher ought to secure. A good commentary is valuable for detailed study. The little volumes of the *New Century Bible* are admirable. The five named above cover all but five of our chapters. The *Biblical World* for 1907 contained forty-eight expository studies on the Old Testament stories by various scholars. They will be found very suggestive.

Every Sunday school should have a good working library for its teachers. All of the works named here might properly be included in it. No expenditure in the school will be found more important than this provision for the equipment of the teaching force.

It may be well to repeat the caution that while the widest study of each story in its setting is desirable for the teacher, yet for the student the story is to be grasped in its large outlines without much attention to detail.

## THE INTRODUCTORY LESSON

*The use of the first period with the class.*—

The first day on which the class meets should arouse a distinct interest in the study of the year. This hour is often wasted in merely general directions. The teacher should prepare a definite introductory lesson. It is highly desirable that the students' books should be on hand. They should not, however, be given out until the close of the study. If the students have the books in their hands the novelty of a new book and the interest in the pictures will attract their attention and the hour is likely to be largely wasted. It is the purpose of the teacher to prepare the students to be interested in the first study of the course. The material covered in the introductory study should be that indicated in the Foreword to the Student.

*Aim of the lesson.*—If any lesson is to be successful the teacher must have a definite aim. Something is to be accomplished by the use of the material. This aim should be thought out with great care and kept in mind throughout the entire lesson. Everything should contribute to its fulfillment. Nothing should be allowed to disturb it. The aim in this first lesson should be to help the students to feel the value and interest of the course of study which they are beginning. The teacher will sometimes find it advantageous to an-

nounce the aim of the lesson to the class, but it must always be expressed in a manner to be interesting to the students. The teacher may well begin with the statement: "We are going to study the stories of the heroes of Israel this year. Today we are going to see why they ought to be interesting to us."

*The discussion method.*—The teacher ought to begin from the outset to talk *with* the class rather than to talk *to* the class. Even if close attention can be secured by talking to the students, that must not be regarded as proof of successful teaching. It is only when the students are expressing themselves that they are really learning. The method of question and answer therefore is to be desired; it is the purpose of the teacher to draw out what the student knows and what he thinks, and to help him to clearer thinking.

*The point of contact.*—It is important to bear in mind that we must always begin with thoughts that are already in the student's mind. We cannot of a sudden transport him to Palestine and carry him back 4,000 years and expect him to realize the conditions that were there. If the old stories are to be real to him they must be connected with the thoughts and experiences of common life. The point of contact means that point in the student's thought at which the teacher can begin in order to lead him to the thought of the lesson. We are desirous at the outset that the idea of a national hero shall be very clear. The teacher

may well begin then with the statement, that everybody loves a hero, and then ask one of the students to name some hero. It does not matter very much who is named. It may be an athletic hero, it may be a local hero. Let every member of the class have an opportunity to make his suggestion. Then call for some American heroes. They will be likely to mention the great soldiers, but be sure to draw from them the names of Hamilton, Franklin, Sumner, Clay, Wendell Phillips, Henry Ward Beecher, and others who represent the spiritual greatness of America. There will be no objection to the inclusion of great men in the political and social life of today. The students will thus be prepared for the simple definition of the hero given in the first paragraph of their books.

*The first reason for interest.*—Ask the members of the class why they like to hear the stories of heroes. They are likely to say that such stories are full of adventure, of war, of bravery; that they are exciting; that they are full of action. It would be well to find out in advance what books of adventure they are accustomed to read and what they like in them. Then explain that the heroes whom we are to study lived lives full of adventure. Tell them that we shall find stories of war, of adventure, of hairbreadth escapes, of boys going away from home, of strong men standing up for the weak, of patriots risking their lives for their nation, of noble men incurring danger for duty, and of some true, strong-hearted women.

Tell them that many young people would be surprised if they knew what wonderful stories there are in the Bible.

*The second reason for interest.*—Tell the class to note that these stories are those of the Heroes of Israel. Ask what that means. Draw from them the facts that the people of Israel were the old nation that lived in Palestine, and that the people who are descended from them are now called the Jews. It will be well to face definitely the prejudice that is likely to be found against the Jews. Ask the class why so many people dislike the Jews. Tell them that the Jews have been bitterly persecuted for two thousand years. Try to arouse their sympathy for the people who have been murdered in Russian persecutions, and who even in America are called by shameful names. Let them see that the race so long oppressed, and cheated, and hated might very naturally develop some objectionable qualities, but remind them that the Jews have had a great place in making the world. Give them the names of some noted Hebrews like Mendelssohn the musician, Disraeli the English statesman, Baron Hirsch the philanthropist. There may be some in your own community. Let the class see that we really owe our religion to the Jews. Every word of the Bible was written by a Jew. And when our great orators are seeking for the noblest eloquence they use the language of the Bible. Ask them who was the greatest of all the Jews, that they may under-

stand that the Savior was also a hero of Israel. Then tell them that long before these persecutions began there were great heroes in the old Hebrew past—warriors, kings, statesmen, preachers. We are going to study these men because of their greatness, and because of what they and their people have done for the world. When we finish this book we hope we shall have some great friends among the old Israelites, and we hope that we shall understand them better.

*The third reason for interest.*—Ask the students again why they read the stories of heroes. They will probably answer that they are interesting. Then ask them if the stories do them any good, and how they do them good. The teacher ought to be able to secure some very interesting responses to these questions. Let them all lead to the conclusion that we read the stories of heroes so that we can see how great men act, and thus we shall learn to act greatly ourselves. Then ask them whether they would get any good from reading the story of a good man who did some wrong things, and they may be led to answer that we are warned not to do such things ourselves. Let them see that we are going to make a genuine study of the old heroes in all that was good and all that was bad that we may be helped in the questions of our own duty.

*The study of the Bible stories.*—Inform the class that it is important to consider how these stories are to be studied. The first thing is to

realize that they are written in a very old book. By careful questions draw out from them that the Bible is different in language from other books, because it was translated into English three hundred years ago. We might put these stories into modern English that would be very easy to read, but the old language is so beautiful, and we find it quoted by the great authors so often, that we need to learn the stories just as they have come down to us in the Bible. We want to remember them always in their most beautiful form. Explain, however, that there are some parts of the stories very difficult for young students, and there are some very hard names of the old Hebrew time. Most of these difficulties have been removed from the stories as printed in the textbook, but they will still need very careful study in order to understand them fully.

Ask the students what is the difference between reading a story and studying it. Ask if any of them ever *studied* the story of Robinson Crusoe, or whether they just read it. Draw out from the students that studying involves thinking, finding the meaning, fully understanding. Then explain to them that their Student's Book is so constructed as to enable them to understand the stories.

*The plan of the Student's Book.*—Ask the members of the class whether in taking up a new book in arithmetic they can always understand in a moment just how to use it. So let them see that some care is necessary in order to see how to use



this book. At this point give to every member of the class a copy of the Student's Book, and tell them to open at p. 3. Let them notice that after the title there is written the words THE STORY. Let them see that the story extends as far as p. 6. Explain to them that it is just like any story. There is no explanation in it; it just tells them what happened. Then on p. 6 there is a new title, THE MEANING OF THE STORY. Tell them that that is the explanation of what has been studied. Then on p. 8 they will notice a third title, WRITTEN REVIEW, which shows the work that the student is to do at the end.

*Preparation for the next lesson.*—Tell the class that we are going to find out together the way in which these lessons ought to be studied. Direct the members to make a review of this Introductory Lesson by reading the Foreword to the Student. Then for the next meeting of the class they are to read the first story only as far as the beginning of p. 6. Explain that we shall take up THE MEANING OF THE STORY in class at the next meeting, showing exactly how that part of the lesson ought to be used. Urge them to be sure to read the story, as the next lesson will be a failure if that has not been done.



## ABRAHAM

- I. ABRAHAM, THE FATHER OF THE FAITHFUL
- II. ABRAHAM, THE MAGNANIMOUS
- III. ABRAHAM AND ISAAC



## I. ABRAHAM, THE FATHER OF THE FAITHFUL

### *References:*

Stewart, pp. 12, 13, 44, 45, 237-40.

Tristram, pp. 49-55.

Price, pp. 91-101.

*Dictionary of the Bible*, articles "Abraham," "Ur of the Chaldees," "Haran."

*Biblical World*, January, 1907, pp. 34-40; February, 1907, pp. 133-41.

### **Aim of the Lesson**

The teacher has really a twofold purpose in the teaching of this lesson: First, to introduce the students to the method of study, so that they may know exactly how to use their books; second, to give them the meaning of this particular lesson, which is the heroism of the man who left his own land because he had a great hope of the future before him and his descendants in the West.

### **Essence of the Story**

The central meaning of this story lies in Abraham's movement to the promised land. His people, of the Terah clan, were in the rich and populous country of Babylonia. They had the feeling of migration in them. Just as our fathers moved westward, so did they. They could not move straight westward, for the desert lay between, but they could

take their course along the great trade route which led up the Euphrates Valley to Haran. From this point ran the caravan road that crossed the Euphrates and led down to Syria. But Haran was a fertile country, and the Terah clan remained there. We are not to think of these people, of course, as a small family, but as a considerable body with relatives, and slaves, and servants, with large herds of cattle, flocks of sheep, camels, and asses, the whole caravan strong enough to make this independent movement without fear of attack. The purpose of the migration of Terah being secured by finding a prosperous and convenient place of sojourn in Haran, the clan took up its abode there. But Abraham was not satisfied. He decided to go farther west. In some way that we do not understand he was not an idolater like the Babylonians. He was a man with a great recognition of God. A mysterious impulse urged him to leave his kindred and go into the Westland, where he might become the progenitor of a race devoted to the service of his God. The narrator of Gen. 12:1-3 records the conviction of later Israel that the migration of Abraham was not an accident but a great movement of destiny, a part of the purpose of God to make a nation who should not worship idols but the living God. No nation has ever put so noble a declaration at the beginning of its national records.

The closing incident in the story reveals a weakness in the brave man. Abraham thought

that he was in a place where truthfulness would not be safe, so he failed to do right. We do well to pray, "Lead us not into temptation."

### EXPLANATORY NOTES

NOTE A. *The Ancient World*.—In this first story there is a great deal of geographical significance. Four lands are brought before us—Babylonia, Mesopotamia, Canaan, Egypt. The whole of the ancient East ought to be understood in a simple way in order to make the story real. A glance at the map at once reveals the main features of the ancient world. Two mighty river systems are of the first importance. In the east is the Tigris-Euphrates flowing into the Persian Gulf, watering a great fertile plain. The lower part of this is Babylonia. The upper part is Mesopotamia, the meaning of which is "between the rivers." In the west is the Nile, whose fertility makes the long ribbon-like country of Egypt, expanding by the many mouths of the river into the rich Delta. Between these two river systems and connecting them is the highland country with many fertile valleys and plateaus. It lies along the Mediterranean coast. The lower part is known as Palestine or Canaan, and the upper part Syria. This whole region is separated from the rest of the world by natural boundaries: great mountain chains on the east and north, deserts on the south and west. The tides of travel, of commerce, and of war, passed up the Euphrates to Carchemish, down between the mountains to Damascus, across to the sea, and thence by the coast road to Egypt; and the returning tides rolled back again. The dwellers in Palestine therefore were in the very center of the ancient world. Our first story just touches the various parts of this ancient world. Abraham leaves

Babylonia, lingers in Mesopotamia, journeys to Canaan, sojourns in Egypt.

NOTE B. *The migrations.*—Through all history peoples have been moving from the more settled to the less settled lands. Very largely this has been a westward movement. "Westward the star of empire takes its way." When we go back four thousand years we see this westward movement in full progress. Peoples were pushing from the Far East into Babylonia and other peoples were moving from Babylonia up into Mesopotamia, and then farther west. The journeys of Terah, and afterward of Abraham, are to be understood as part of the general migrations of tribes and clans as they were thus pressed upon from behind, and as they saw hopes before them.

#### Suggestions for Teaching

It is understood that the second meeting of the class is to be devoted to detail work in the method of study. It is of the greatest importance that every student should have received his book the previous week and have read over the story. The lesson is to be devoted to securing familiarity with the mechanical construction and the study method of the student's book. The teacher should, of course, have a thorough understanding of the student's book in advance, and should know every point of this lesson so as to go through it with ease and rapidity. It may be said here once and for all that if any teacher thinks that this course can be carried on with a mere glance at the lesson it will be better for all parties concerned to give up the matter at once. The course is not at all difficult, but it does require care. The best results will be



obtained at this second meeting of the class if the students can sit around a table with their books open before them. If that is impossible in the ordinary place of meeting, the teacher would do well to arrange the second meeting of the class at a private house during the week.

### ( THE POINT OF CONTACT

The problem of securing attention is always important. When the class assembles, a hundred matters of immediate interest are in the minds of the students, and the matter of which they are thinking least is Abraham. Often the best beginning will be suggested by some local condition. But as this is a story of migration, we may well start with the student's knowledge of great western movements. Ask, Who discovered America? Why did he sail to the west? Let the answers bring out the faith and hope of Columbus. This may be followed by the question, Who first came from England to America, and why did they come? Let the answers bring out the faith and hope of the Pilgrims. We may go farther and ask, Who first settled our own state? Then in order to make a closer connection with our purpose, ask, Do these pioneers seem to us to be heroes? Then announce, We are going to study today about one of the first of the pioneers who ever went west.

### THE ARRANGEMENT OF THE STORIES

Tell the members of the class that the understanding and enjoyment of the stories will depend

upon their ability to use the book easily. Tell them to open the book at p. 3. Call for some student to give the title. Let another explain what is meant by the subtitle, *THE STORY*. Ask another how many pages are occupied with *THE STORY*. Then direct their attention to the sections and the section titles. (The section mark [§] should be explained.) Let the students give the titles of the four sections. Explain that it is understood that all the students have read the story. It is our purpose to see now how it ought to be studied.

Tell them to turn to p. 6, and to note the title *THE MEANING OF THE STORY*. Explain that we shall find in every lesson under this title about ten paragraphs. In these paragraphs there are some explanations and some questions. The questions can always be answered from the story itself, and if the students understand the explanation and know the answers to the questions they will have the meaning of the story.

1. *The first hero*.—Let the whole class look at paragraph 1. Call their attention to § 1 in parenthesis, and explain that that means that this first paragraph is dealing with § 1 of the story. Let them turn back to p. 3 and give the title of § 1. Help them to see that the questions in this paragraph are easily answered from the story. Have the class repeat in concert the name of the first hero and the name of his father.

2. *The old home*.—Tell them to look at the second paragraph and to notice from the parenthe-

sis that it still deals with the same section of the story. It would be well to refer back to p. 3 again, and have them repeat the title of the section. The first question is easily answered, but, of course, the name Ur of the Chaldees is a difficult one. Let the class see, however, that the location of the town and the character of the country is all explained. Have them turn to the map at the very beginning of the book, and find Ur in the east just under the name Babylonia. Show them that we are asked to think of the Mississippi Valley in order to realize what a rich country Abraham came from.

3. *The first settlement.*—We are now to look at paragraph 3. Let the class notice that we are still dealing with §1. Have them look again at the map and realize that the desert lies between Ur and Canaan. Ask them whether it would be easy to cross such an extent of desert. Then ask them how a man could pass from Ur to Canaan. If the students are interested they will easily see that there must have been roads following the course of the Euphrates, and that those roads would be the natural way of the journeying. They might, to be sure, think that it was done in boats, but caravans never moved in that way in ancient times. Let them trace the course of the route up into northern Mesopotamia. Find Haran (also spelled Harran) near the top of the map. Ask the question whether it probably took a long time for the whole tribe to make this journey, and whether, as Haran

was a fertile country, it would not be likely that they would stay there.

Direct the attention of the class to the fact that so far § 1 has been studied. Review what has been learned.

4. *Abraham's call.*—We pass to paragraph 4 which deals with § 2. It is an explanation of the reason why Abraham felt that he ought to go to the Westland. Have the class recite together the wonderful speech of the Lord to Abraham, and tell them to learn it for the next lesson.

5. *The journey to Canaan.*—We have another geographical question here. The question arises, how Abraham continued his journey. Let the map be opened again. Follow the road a little way west from Haran to Carchemish, then southward between the mountains to Damascus, and thence into Canaan. It would be very good exercise to ask one of the class to make a rough map on the black-board, indicating the journeys we have so far been studying.

6. *The time of the journeys.*—Ask the class if anyone has thought about the length of time the journey would take. This is a natural and interesting question, and it may be well to explain that nearly all the natural questions that arise in these stories will be taken up and explained in THE MEANING OF THE STORY. Follow the explanation here given.

7. *The meaning of the journeys.*—This is a good point in the lesson at which to consider what

all these journeys meant. It is suggested that we make a comparison with our Pilgrim Fathers. The teacher should arrange that some Bibles be in the class, so that the references here given may be looked up. The members of the class should be asked to read them. Let the students feel that God spoke to the Pilgrim Fathers as surely as he spoke to Abraham, and that every impulse for good is God's voice.

8. *Abraham's religion*.—We are taken in this paragraph to §3, and we are led to think of the religious character of this hero. Let the class note that all of the questions, except the last, can be answered from the story. The last question is one on which they are to think. It will be easy for them to understand that in those old days men built altars, where in these days we have services of worship. Abraham was a man who never forgot to call upon God.

9. *The visit to Egypt*.—We pass on to §4. There is an opportunity at this point to make clear the way in which Abraham lived. He was, of course, a wanderer like the modern Arabs. He lived in tents, and moved from place to place to find pasture for his flocks and herds. Naturally a drought was an exceedingly serious matter for such a man. This lesson has had a great deal to do with geography and indeed has enabled us to get a good view of the ancient Semitic world. We turn to the map again, and complete our study of its great features by finding Egypt. Let the students see the locality

in the south of Canaan that was called by the geographical name, the South. Let them notice what a short journey it was from there by the coast road to Egypt. It will be easy to draw from them the information that the overflow of the Nile keeps Egypt free from drought and famine.

10. *Abraham's failure.*—The last paragraph deals still with §4. It may be very briefly treated. The young students will not realize the heinousness of Abraham's fall, but they will recognize that he was a coward in the matter. It is good that they pass judgment on his conduct, and that they learn to be reasonable in judging a single wrong in a great life.

After going through the lesson thus point by point, it will be well rapidly to review the method of study. Drill the class thoroughly so that they understand the divisions, the numbers, the sections, and the whole plan upon which each lesson is constructed. If the students can acquire the habit of using the suggestions and answering the questions in *THE MEANING OF THE STORY* the whole year's work is likely to be successful.

### Summary

After having gone through the entire lesson in detail it is well to sum up its great significance. Ask the students to think how much it meant, not only to Israel but to the whole world, that Abraham took his journey to the Westland. Suppose Abraham had never left the East. Suppose he had

stayed in the fertile valley and never cared for the promised land. We should never have had the Bible. There would have been no Moses, no prophets, no apostles, no nation from which the Christ might come.

How much we owe to the heroes who have been willing to leave the settled, comfortable lands and take journeys to the new lands. So Columbus found the new continent, and the Pilgrims made America, and the pioneers from the eastern states built up the western commonwealths. And, like Abraham, these were men of vision rather than adventurers. They went out, not knowing whither they went, but sure that God was guiding them. Because Abraham was the first of these pioneers in all the history of which we know he was called the Father of the Faithful.

#### Written Review

Explain to the class the importance of understanding the countries in which the heroes lived. Ask them to prepare the map just as directed in their books, and as they draw the map to think of Abraham moving with his caravan from place to place.

#### Preparation for the Next Lesson

It is always desirable to awaken an interest in the next lesson. It can usually be done without breaking the unity of the lesson in hand. Here the teacher may close by asking: What great wealth did Abraham possess? Why did this make it neces-

sary for him to move from one pasture land to another? Remember that he had his nephew with him. What was his name? Suppose they should come to a place where there would not be enough pasture land for the animals of both Abraham and Lot, would there be any danger of a quarrel? Then announce that the next lesson shows how this very thing happened and how Abraham behaved; that the class is to read the lesson and study it as has been done today; and that next week we shall have a different plan of recitation.



## II. ABRAHAM, THE MAGNANIMOUS

### *References:*

*Dictionary of the Bible*, articles "Cities of the Plain,"  
"Chedorlaomer," "Melchizedek."

*Biblical World*, February, 1907, pp. 142-44, 147-49.

### **Aim of the Lesson**

To exhibit Abraham's fine magnanimity in surrendering the best of the land to Lot, in rescuing him and refusing to receive pay for his service, and in his earnest prayer for the doomed city.

### **Essence of the Story**

There was a large increase in the cattle and flocks of the two kinsmen, and it was hard to find sufficient pasturage. The servants were the first to quarrel, and the masters might soon have been involved. But Abraham saw the danger. He might well have taken the best of the land for himself, for he was, of course, at the head of the clan. Most generously he offered the choice to his nephew. Lot without any hesitation accepted the opportunity to take the best. He chose the rich valley of the river Jordan. Abraham without objection took what was left. But the Lord promised him the whole land as an inheritance. So it often happens that reward comes to the generous. Magnanimity here appears as one of the heroic qualities.

The invasion of the territory to which Lot had

moved gave Abraham another opportunity of generosity. He might have said that it was no concern of his to interfere. He might have said that it served Lot right for moving to that land. But Abraham was magnanimous. He pursued the marauders, put them to flight in a night attack, and recovered all the spoil. He generously gave everything back to the owners, refusing any reward.

### EXPLANATORY NOTES

NOTE C. *The invasion of the five kings.*—The strong kings of the East were very much inclined to make expeditions to the West for the purpose of subduing the people and compelling them to pay tribute. Note that these kings came from the same region from which Abraham's clan started at the first. They followed the same route up the Euphrates Valley and down from Carchemish which Abraham had first taken. They came to the southern limit of the Jordan Valley where Lot had taken up his residence. They conquered the inhabitants and, as was their custom, marched off with the captives and the booty. Robber raids of this kind were very common in ancient times.

NOTE D. *Abraham's fighting force.*—As we have had occasion to notice several times, the movement of Abraham was that of a considerable clan. We must not think of a small family making this trip. In this story it appears that he could call together immediately 318 young men, all of whom were born in his own household. Slavery was the custom. People had not come to see that it was wrong, as in more modern times. It was quite natural for such a patriarch as Abraham to have a little army of servants who really belonged to him.

NOTE E. *The appearances of the Lord.*—We constantly note in our stories that the Lord seems to appear and speak to men. The narrative of Gen., chap. 18, a part of which we study, presents more strikingly perhaps than any other the idea of God appearing in human form and talking with men. It is, of course, a very simple and primitive religious idea, showing that we are really dealing with very old stories. Men supposed that Jehovah lived in the sky, and came down to see what was going on and to talk with his people. It was their simple, picturesque way of stating what we should express spiritually in terms of conscience and communion.

### Suggestions for Teaching

#### THE POINT OF CONTACT

Turning to a member of the class the teacher might ask, "Suppose I had a plate of apples, one for each member of this class. Suppose some of them were large and some of them were small, and I passed it first to you. Which one do you think you ought to take?" With that beginning, which may give a touch of humor, and so open the class in a friendly spirit, there may be a brief discussion of the propriety of giving the best to others. The teacher is then ready to state that we are going to see how Abraham behaved when he had a good chance to take the best.

Ask the students how they have studied the lesson. Be sure that they know the proper way to proceed, and that they are really doing it seriously. If they have not done so it is evident that they need more drill and assistance in the method. It would

be very desirable to secure an extra hour at some time when the teacher could show the class how to do the work. Call for the maps that have been made as a review. Commend those that have been well done. Trace quickly the journeys of Abraham. This will make a good preparation for the new lesson.

11. *The wealth of Abraham and Lot.*—Ask what relative Abraham had with him. Be sure that the class understands that Lot as the nephew was subordinate to Abraham. By questions draw out that their numerous servants made it safe for these two men to travel through foreign countries. By further questions bring out the description of the caravan of Abraham, his camels, his cattle, his sheep, his tents, his great company of servants, and his riches. Let the students see vividly the large number of animals, and consider the question how they were to be fed and watered. Evidently pasturage and wells were of the first importance. This is the explanation of the constant wanderings.

12. *The dispute about pasturage.*—The parallel with our western cattle wars will not be difficult to make. Bring into clear contrast the nobility of Abraham and the selfishness of Lot. Make plain the Lord's estimate of Abraham's conduct.

13. *Magnanimous.*—The word "magnanimous" so well describes the characteristic that we are

studying that it is worth while adding it to the students' vocabulary even at some cost of trouble.

14. *The plundering raid.*—This should be well described. Do not lose the dramatic significance that Lot's choice of the rich country brought him into the power of the robber kings. But this only gave Abraham another chance to be magnanimous. Show rapidly on the map the line of Abraham's pursuit. There was no pitched battle, for which his little army would not have been large enough. It was a surprise and a night attack resulting in the recapture of the booty. The story can be told quickly.

15. *Giving back the booty.*—It is an old saying, "To the victor belongs the spoil," but this victor was magnanimous.

16. *An American example.*—We are fortunate in having a national instance of magnanimity. There are few enough in our own or any history. Let the students see the glory of our unselfish service to the island of Cuba, first in the war for freedom, secondly in our retirement from possession, and again in our generous interference to restore peace. If our children learn to admire nobility in politics there is hope of better politics in the next generation.

17. *Finding property.*—A bit of practical morality easily understandable by children is the matter of restoring property that is found. The students will be able to think of instances of such magnanimity.

18. *The Lord's message*.—Explain the appearances and conversations of the Lord as belonging to the simplicity of the old story.

19. *Abraham's prayer*.—Select six of the students and have each one take the place of Abraham in making one of the petitions, the teacher giving the replies of the Lord. In this way the striking dialogue that is here given may be made very impressive. Any exercise that enlists the co-operation of the learner is of value. Show how Abraham's interest in Lot led him to sympathy for the city. God loves us to pray for others and always responds to unselfish prayer.

20. *The Lord's answer*.—Abraham's prayer was really answered, for though the city was too wicked to be spared, yet the one righteous man was saved.

### Summary

These incidents reveal our hero as big of heart. He would rather have poorer land than have a family dispute. He would gladly risk himself to help a friend and never ask or care for any pay. He would pray earnestly for any who were going into sin, hoping that they might be saved.

### Written Review

Review in class rapidly Abraham's magnanimity in (1) giving Lot his choice; (2) rescuing the captives; (3) praying for the doomed city. Drill the students on the meaning of magnanimity.

Show them how to be on the watch for the kind of conduct to be written up for the review.

#### **Preparation for the Next Lesson**

Ask the class whether it appears from the study of Abraham that he really wanted to do what God desired of him. Could a man ever be mistaken about what God wanted? We shall see in the next lesson how Abraham made a terrible mistake, but God helped him to see what was right, and all came out happily. Direct the students to read Lesson III and to prepare it carefully by using the helps and questions in **THE MEANING OF THE STORY**.

### III. ABRAHAM AND ISAAC

#### *References:*

Stewart, pp. 50-52, 231-32, 278-79.

Price, pp. 101-2.

*Dictionary of the Bible*, articles "Isaac," "Marriage"  
(5. Marriage Customs), "Rebekah."

#### **Aim of the Lesson**

To make the students feel that God will help a man to know the right if he is really anxious to do the right, and that all will come out happily to such a man.

#### **Essence of the Story**

We have two stories that are lightly bound together. The story of the marriage of Isaac shows that the son who was saved from the sacrifice grew up and became himself the head of the clan. We include it also for its picturesque beauty and interest.

It is sometimes thought to be difficult to teach the incident of Abraham offering Isaac. But if properly managed it may be made very helpful. Moreover the children are likely to have heard it, and it is very valuable to give them a correct idea of its meaning. It is difficult for us to understand that men could ever have thought that God could be pleased by the slaughter of children in his honor. But such was the general view of antiquity. It is



probable that this story of Abraham and Isaac was told to make the Hebrews realize that Jehovah was different from the heathen gods, and that he had no pleasure in such frightful offerings. Of course it is distinctly stated that the Lord commanded Abraham to slay and burn his son. Some have thought to explain it on the ground that the Almighty can do as he will, and that moreover he knew his own gracious intention. But God is the same yesterday, today, and forever. He cannot do wrong and cannot command us to do wrong, and even his knowledge of the end would not alter the fact that the undertaking would be a criminal one for Abraham. We are to understand the narrative as meaning that Abraham thought that the Lord told him to do this act, while the sequel shows that the patriarch was most certainly mistaken. He was a hero in his devotion, but the Lord showed him that it was a mistaken form of devotion. The joy with which the story ends is very beautiful. It points to Isaac as the one who is to inherit the promises made to Abraham. We are therefore naturally led to ask what became of Isaac in the later years. This leads to the story of the marriage.

#### EXPLANATORY NOTE

NOTE F. *Ancient marriage*.—In very ancient times it was the custom for a man to purchase his wife. Her station and beauty determined the price to be paid. A father felt that his daughters were part of his property out of which profit was to be made. So Jacob pur-

chased his wives by his service. In some cases there was not a definite price paid, but costly presents were given, as in this instance. But an invariable characteristic of ancient marriage, as still obtaining in the East and in various parts of Europe today, was the absolute right of the father to dispose of his daughter's hand. It will be noted that Abraham's servant makes his request of the men of the household, and their consent is given without even consulting Rebekah. Only upon the question of the particular time at which the journey should begin was the girl consulted. Her submissiveness is then evident by her willingness to depart at once. The father very often arranged the marriage of his sons also. It is evident that Isaac was expected to accept the wife whom the servant should bring home. The marriage ceremony seems to have consisted simply in the husband conducting the bride to his tent; there was no religious form whatever.

### Suggestions for Teaching

#### THE POINT OF CONTACT

We are anxious in this lesson that the students shall realize that the idea of morality is a growth and that a good man in the past might have done certain things which we should regard as wrong, but which he did not at the time understand to be wrong. The students might be asked whether they consider Washington a good man. Then ask what they think of the fact that Washington kept slaves. To be sure at his death he liberated his slaves. It was generally regarded in his time as permissible to keep men in slavery. Ask them again whether a good man who wanted

to do right could make a mistake. An incident in point is that of a young fellow who was in a meeting where everybody was giving money to a certain good cause. Anxious to do what others did, he gave money which he had promised to send to his mother. It is therefore not enough to want to do right. We must also take all pains to find out what is right. God is always seeking to teach us. We are going to see in this lesson how he taught Abraham.

21. *The promised son.*—Bring out strongly the fact that the promise of a son to Abraham had repeatedly been made and had long been deferred. Yet the patriarch trusted God. Explain to the class that Abraham greatly desired a son, because God had promised to give the land to his descendants. Although Abraham was very old he still believed that his boy would be born. Gen. 15:6 is a central verse. Let the class repeat it together. Let them see that to trust a good person is of great moral value. To trust God is of the highest value.

22. *Abraham's dreadful thought.*—Great care is needed in leading the young people to understand this experience of Abraham. It will be well to begin with the passage in II Kings, and so to understand how universal was the practice of human sacrifice. Let them see that Abraham wanted to do as much for his God as the heathen did for theirs. He thought, therefore, that the Lord was telling him to offer his son. He was, of course, mistaken, as the sequel of the story clearly showed.

23. *Abraham's good purpose.*—By careful questions be sure that the class understands that Abraham was not to blame in his intention. He was so eager to do right that God was able to show him what was right.

24. *The angel's interference.*—The most important thing to do in connection with the story of the sacrifice is to be sure that it is fully appreciated. Require different students to describe vividly the different parts. This is an excellent opportunity to drill them in imaginative description. Let them feel the dramatic climax: the son lying passive upon the altar; the father's knife raised to plunge it into the son; the cry of the angel that stops the deed.

25. *Knowledge of God's will.*—It is difficult for boys and girls to form abstract judgments. They can understand, however, that the Puritans were sincere in persecuting the witches, and that many men meaning to do right have really done wrong. They can thus see how important it is for good people to study carefully what is right and what is wrong. They may be able to see also how blessed it is for us to be living in a time of clear knowledge of God's will on so many points. Many of the old questions that troubled other men are settled for us. We know what we ought to do if we will only do it.

26. *Abraham's plan for the future.*—It is important that there shall not be a break in the lesson, although the two stories which compose it are

quite different and represent the lapse of many years. Ask the students how they think Abraham would feel toward Isaac thus restored to him. Picture the happy life that they would live as Isaac grew up. At last the difficult question would arise regarding Isaac's marriage. By questions let the class explain that Abraham was living in a strange land. He was among idolaters. His own people were across the Euphrates in Mesopotamia. Where would he naturally wish that Isaac's wife should come from? Explain a little about the marriage customs of the time. Then let the story proceed rapidly. This is a good opportunity for covering a large amount of material in brief lively description. Do not dwell upon the details. Let the students become accustomed to take up the parts of the story one after another. It is well to call on them out of regular order, so that the uncertainty as to who will be called on next may stimulate attention and interest. Let the class be alert to supply any point in the story that the speaker may omit.

*27. The journey of the servant.*—Use the map, following the servant's journey north to Damascus, then north to the Euphrates. There may be a bit of review here as the students realize that the servant went back over the road which Abraham had come. Let them recall that Abraham's family had stopped at Haran.

*28. Finding the bride.*—This may be treated briefly.

29. *The engagement of the bride.*—Let the students simply describe the facts.

30. *The bride brought home.*—Explain the old marriage custom. Let the students realize the simple beauty of the story.

#### Summary

Abraham believed that God was taking care of him. He had led him to the promised land and would give him the promised son. When the son came he wanted to give thanks to God. So he thought that he must slay him in sacrifice, still believing that God would give him a son to inherit the promises. When God showed him a better way he gladly accepted it. Isaac grew up and Abraham believed that God would lead them to find a good wife for his son from his own people. It is all a story of trying to live as God would have us, and learning as we go along what he wants us to do.

#### Written Review

Draw out rapidly from the class the great incidents in Abraham's life that have been studied and ask the students to point out how these showed a trust in God. Urge them to think it all over, and then write out their review story.

#### Preparation for the Next Lesson

Simply announce that the next lesson is the story of Isaac's two sons, who, although they were twins, turned out to be very different from one another. We are going to find out what happened to them when one tried to get the better of the other.

## JACOB—ISRAEL

IV. JACOB, THE CLEVER

V. ISRAEL, THE GODLY





## IV. JACOB, THE CLEVER

### *References:*

Stewart, pp. 162-64.

*Dictionary of the Bible*, articles "Jacob," "Esau,"  
"Firstborn," "Bethel."

*Biblical World*, March, 1907, pp. 219-27.

### **Aim of the Lesson**

To help the student to feel that it is never worth while to cheat and plot for advantage. God can be trusted to take care of us without any trickery on our part.

### **Essence of the Story**

There were twin boys in Isaac's household. They represent the two different types that we so often find among children. The one active, impulsive, energetic; the other sensitive, receptive, impressionable. Every teacher knows these two types. The psychologists call them the motor-minded child and the sensory-minded child. The first of these was the favorite of his father; the second, of his mother. There was unfortunate favoritism in this home. The birthright was a very important matter in those days. In our democratic society the oldest son has no advantage over the rest of the family. But in many countries the oldest son succeeds to the title and estates of the father. The Hebrew custom seems to have given the firstborn a double share. Apparently, however, he could sell his right, and

upon this possibility the plot of this story turns. Jacob wanted the birthright. He plotted to take advantage of his brother's careless, impulsive nature in order to get him to sell it. Then he and his mother plotted to deceive the old father. The patriarchal blessing which Jacob obtained was considered of great importance. It was a kind of last will and testament, as we see from Gen., chap. 49. Whoever secured it would succeed the father as the head of the tribe. When Esau found that he had been cheated he was bitterly disappointed and in his anger would have killed his brother. The shrewd plotter had over-reached himself and was obliged to flee for his life. Then we see God's kindness. He knows there is something better in Jacob than has yet appeared. He will not leave him to his own devices and to the results of his deception. The story is very beautifully told. The lonely man sees in his dream the great rocks forming a staircase up to heaven. He sees God standing at the top and promising to be with him. The whole narrative is a beautiful picture of God's nearness to us. Jacob was surprised to find that God was there, but he is always there if we could only know it. The hope of a better Jacob is in that divine friendship. We shall see how it worked out in the later years.

#### **Suggestions for Teaching**

It will be better not to attempt any review as there is so slight connection with the last lesson.

Simply collect the review papers for private examination. Plunge at once into the story with the statement, "We are going to see today how a man, who thought he was very shrewd, over-reached himself. It is sometimes dangerous to be too shrewd."

#### THE POINT OF CONTACT

31. Ask the class, Do you know what is done with a man's money when he dies? Did you ever hear of a family where there was bad feeling because more money was left to one than to another? Suppose your father was very rich and you knew that when he died your older brother would receive a great deal more money than you, how would you feel about it? We don't often have that kind of thing in America, but in countries where there are kings and nobles they have to decide who shall succeed to the title or office when the father dies. What plan do they have? They had the same plan in the old days of these hero stories. Explain the use of the word "birthright." Isaac was a very old man and when he died his oldest son Esau would be the head of the tribe. What did Jacob, the younger son, think of this? It made him jealous and he plotted to get the birthright.

32. *The home-lover and the hunter.*—With a few questions bring out the difference between the two men; also note the favoritism.

33. *The shrewd bargain.*—Encourage vivid de-

scription so that the class sees the famished hunter willing to give anything for food, and the wily bargainer taking advantage of him.

34. *The folly of Esau*.—Let the student express a moral judgment on Esau.

35. *The meanness of Jacob*.—The whole problem of the monopoly or "the corner" is in this transaction. If we think it clever to take advantage of others we have not advanced beyond Jacob. Thousands of years of religious and moral development have done nothing for us.

36. *Isaac's blessing*.—Some little skill will be necessary to make the students feel the significance of this patriarchal blessing.

37. *The plot*.—Let the story move rapidly. Encourage picturesque description.

38. *The deceit*.—The story will be most effective if it is told briefly without much comment.

39. *Esau's bitterness*.—The contrast is very dramatic. Make the most of it. The teacher who fails to perceive the fine dramatic character of these stories will miss a great opportunity.

40. *Esau's revenge*.—We naturally sympathize with Esau. The important point, however, is to recognize the wretchedness for everybody which all this deceit caused. It seems probable that Rebekah never saw her favorite again.

41. *Jacob's flight*.—The repeated journeys between Palestine and Mesopotamia ought to make the general geography familiar. Always review it, being sure that the students understand how the

roads ran. Use the map of Canaan at p. 47. Develop the thought of the rocky formation at Bethel giving the appearance of a staircase.

42. *Jacob's dream*.—Did you ever know a boy who went away from home to seek his fortune? Jacob not only had to leave home but he had to slip away secretly. Do you think one would be lonely the first night away from home? Would he be likely to remember to pray to God? Some people only think of God when they are in trouble. Bring out the story with clear, definite questions.

#### Written Review

Drill the class on the meaning of "magnanimous," and be sure that they see how Jacob's over-reaching was the opposite quality. Draw out from them various illustrations in addition to the San Francisco incident. Urge them to write a few lines expressing their judgment. Make much of these written reviews. They are the student's opportunity for expression of what has been learned.

#### Preparation for the Next Lesson

Would Jacob have dared to return home and meet Esau? We shall see in the next lesson how he came home, a very different man, and what happened at the meeting of the two brothers.

## V. ISRAEL, THE GODLY

### *References:*

Stewart, p. 318.

*Dictionary of the Bible*, articles "Jacob," "Penuel."

*Biblical World*, March, 1907, pp. 227-30.

### **Aim of the Lesson**

To show how old sins spring up to meet a man years afterward, but how God protects the man who repents.

### **Essence of the Story**

Jacob journeyed from Bethel to Mesopotamia, reached the abode of Laban, his uncle, and entered into service with him. He married the two daughters of Laban and a large family was born. After various hard experiences in which he did not always exhibit very scrupulous conduct he decided to return home. Then the old fear of Esau came upon him. He tried by presents and courtesy to placate his brother. But a great struggle of soul came to him, in which it would seem that he saw that he had not followed the divine will as he ought. He gave up and became a different man. There followed a happy meeting with his brother, which he shrewdly made as short as possible. He then returned with all his people to the place where he had seen the vision at Bethel and made a humble and faithful expression of his dependence upon the Lord. We feel as the story closes that Jacob has become a better man.

## Suggestions for Teaching

## THE POINT OF CONTACT

The following questions rapidly put may make a beginning: What is meant by a grudge? If one man did a deadly wrong to another how long might the grudge last? How did Jacob wrong his brother? What was Jacob obliged to do to save his life? We are going to see now what came of this flight of Jacob and of the old grudge.

43. *Jacob with Laban.*—The long narrative of Jacob and Laban in Gen., chaps. 29–31, may be read by the teacher if desired. It is too long for the students to read and is not altogether desirable for them. The teacher may go over briefly the general trend of events during the twenty years of Jacob's life in Mesopotamia. It should be done briefly, however, in order to come at once to the point of Jacob's return home. The use of the map will help the students to realize that Jacob is coming back.

44. *Jacob's fear.*—Let the students recall Jacob's reason to be afraid of Esau. Let them see how an old sin springs up again after years have passed. Notice Jacob's careful plan to prepare for his meeting with his brother. Esau's company of 400 men would indicate that he had gathered a set of rough fellows like himself who shared his wild life. The information about them did not tend to allay Jacob's fears.

45. *Jacob's prayer.*—We are always more likely to pray when we are in trouble. Jacob had done

all that he could think of and now he fell back upon God. Let the students see that it is better to think of God first. Read to them very carefully the beautiful prayer. Note that it contains thanksgiving and humility, ever proper characteristics of prayer.

46. *Jacob's plan*.—His clever scheme of sending the five droves of different kinds of animals as so many presents to pacify Esau may be used to awaken interest and to make the students alert in noting the details of the narrative.

47. *Jacob's danger*.—This narrative may be rather difficult for the young students to understand, but let them at least have the picture clearly before them. Let them see that Jacob had taken all his companies across the brook and had returned alone in the night to pray to God. It was a solemn time of heart searching. Many things that he had forgotten in his busy life would come before him in that loneliness just before the time of danger.

48. *Jacob's struggle*.—Refer to Note E. In very old times men thought of God as having bodily form as represented in this wrestle. The writer of the story means to make the wrestle represent a spiritual conflict. Jacob had never been willing to let God take care of the future. He had always tried to use his own cleverness, and this had led him into evil. The only safe way to prepare for the future is to do one's best honestly and trust God to bring it out well. It is a great struggle sometimes for a man to understand that way of



life. Try to secure thoughtful answers from the students to the questions asked in their book.

49. *Jacob's victory.*—The new name, Israel, has a nobler meaning than the old name, Jacob. The sacred writer means to suggest that this man who was before only a clever supplanter is now really a victor.

50. *The meeting of the brothers.*—Let the class briefly describe the facts.

51. *The return to Bethel.*—Here is an opportunity for review. Recall the incident of Jacob's first visit to Bethel and then bring out the striking contrast in his second visit. Then he was alone, now he has a large family and extensive possessions. Then he was in dread of his brother, now he is happy in the reconciliation. Then he was only a shrewd young man, now he has learned the lessons of the godly life.

### Summary

In Jacob we see a man developed in character. First he is a mere cheat, but fleeing from home he thinks of God and seeks his blessing. For twenty years he is engaged in the conflict of business. He turns home and his old sin comes before him. He tries to make amends. Then he falls back on God and in a great struggle becomes willing for God to lead him. Then he can meet his brother, and can go back to the place where he saw his early vision, ready to worship God. It is better to learn this lesson early than to wait so long.

**Written Review**

Tell the students that it is a good thing to talk over their lessons with their parents. The same conditions that we find in these old stories are found today. Their parents or some friend can give them the facts for writing their review paper.

**Preparation for the Next Lesson**

Ask the class if repentance destroys all the consequences of wrong-doing. Of course all will see that a man may be forgiven but that the evil he has done may remain. During the twenty years that Jacob was engaged in the game of wits with his father-in-law he was not bringing his family very near to God. We shall see in the next lesson that his boys did not turn out very well.

## JOSEPH

- VI. JOSEPH, THE SLAVE
- VII. JOSEPH, THE RULER
- VIII. JOSEPH, THE GENEROUS



## VI. JOSEPH, THE SLAVE

### *References:*

Stewart, pp. 143-44.

Price, pp. 102-3.

*Dictionary of the Bible*, articles "Joseph," "Slavery."

*Biblical World*, April, 1907, pp. 293-96.

### **Aim of the Lesson**

To see how faith in God can save one from discouragement in great difficulty.

### **Essence of the Story**

The story of Joseph is one of the finest pieces of narrative in all literature. It moves forward, vivid, picturesque, pathetic, dramatic, through a series of adventures in which the hero gains ever more intensely the interest of the reader. It begins with the boy and his dreams. Noble youths have dreams of the future. But the boy has the misfortune to incur the envy of his brothers. A chance puts him into their power. They plot his murder and then compromise by selling him into slavery. His noble nature asserts itself even in the wretched position of a slave, and he rises to be the head of his master's household. A shameful and false charge is made against him at the height of his success and he is flung into prison, but here again his courage and faith sustain him, and he proves himself a man of worth and helpfulness.

## EXPLANATORY NOTES

NOTE G. *Caravans of the East*.—Railroads have entered the East only very recently and, of course, in ancient times there was nothing of the kind. Trade was carried on by means of caravans. A number of merchants would band together for mutual safety. Loading their goods upon camels and asses, they would slowly trudge over the roads of the East from city to city. Thus all the costly goods would be carried from the place of their manufacture to the place of their sale. Such a caravan as given on p. 5 of the student's book is still to be seen in the East.

NOTE H. *Slavery in ancient times*.—Slavery was universal in the olden days. Men who were in debt were sold to satisfy the creditors. People sometimes sold their children as slaves. The captives of war were always regarded as a valuable part of the booty and were sold. And there was a large amount of kidnaping. It was quite in accordance with custom for the traveling traders to buy the boy whom the brothers wanted to sell. The slave was the absolute property of his master during the whole of his lifetime. However, slaves were frequently very intelligent men, and they often rose to high positions. It was quite in accordance with custom for a slave such as Joseph to become overseer of the entire estate of his master. Sometimes there was an exceedingly friendly relation between master and slave. However, at any moment the master might exercise his arbitrary rights.

## Suggestions for Teaching

It will be well for the teacher at the beginning of these studies of Joseph to read the whole beautiful story in Gen., chaps. 37, 39-48.

## THE POINT OF CONTACT

52. Perhaps the best way to secure interest will be the simple statement that we are going to study a story that many consider the best that has ever been written. It is full of the most surprising adventures and wonderful escapes. We must all enjoy it.

53. *Joseph the favorite son.*—Recall to the students what was said about favoritism in Isaac's family. Jacob ought to have remembered how unfortunate it was in his own boyhood and he ought to have avoided it. But Joseph was a good boy while his older brothers were guilty of much misconduct. It was not unnatural therefore that Jacob treated him with favor. By question and suggestion make vivid the home life in Jacob's tents—the ten older sons, the younger Joseph, the child Benjamin. Recall the great extent of Jacob's flocks and herds, which must be tended by these sons.

54. *Joseph's dreams.*—Joseph's dreams give opportunity for picturesque description. Call to mind great men who had visions of greatness in youth. Most boys think of some day being President. The ambition is good, if it does not go too far and make one arrogant. A class of boys might be asked: How many of you have ever thought of becoming great men?

55. *Joseph's brothers.*—Again picture the many hundred sheep and cattle that would need pastureage, and would soon exhaust the grass in any one place. Follow the route of the shepherds on the

map, and make the measurement as suggested. Note that Jacob did not send Joseph with his brothers.

56. *The murderous plot.*—The fearful significance of hatred comes out in the story. Children in their rage sometimes say, "I would like to kill him." Let the students learn the verse from John's epistle. Help them to see that these brothers had practically been murderers a long time. The significance of the story is best seen in the simple vivid narration. Let one student begin to tell the story. Then suddenly stop him and ask another (particularly one who is not paying attention) to take up the tale. So keep the class alert. A teacher must know the story so well himself that he will not need to refer to the book.

57. *Joseph a slave.*—Bring out briefly the meaning of slavery.

58. *The faithful slave.*—There is fine nobility in Joseph's faithfulness in a menial position. In Col. 3:22-25, Paul lays down the principles of manly service for slaves. We owe it to ourselves and to God to do our best wherever we are.

No good purpose can be served by discussing Joseph's temptation. It will be sufficient for the young student to understand that his master's wife became his enemy and accused him of insult.

59. *The false charge.*—Pass over rapidly the misfortune that happened to Joseph. Attention should be concentrated on the master's displeasure and the imprisonment of Joseph.



60. *Joseph in prison.*—Justice was a very arbitrary matter, and Joseph might well think that he was doomed for life. What of his brilliant dreams? Let the students feel the dramatic situation. There is opportunity for nobility and for service even in prison. In all difficulties a man is sustained by faith in God.

#### Summary

Nobility of character appears in times of difficulty. Joseph in the pit might well have despaired of his dreams. In slavery he might have felt himself forsaken. In prison he might have thought the future hopeless. But he always did his best and trusted in God.

#### Written Review

Encourage the students to find instances of heroism under difficulty in modern life, and to write these brief records.

#### Preparation for the Next Lesson

Ask the class: Do you think a man of Joseph's character would be likely to remain in prison for life? We shall see in the next lesson what strange circumstances led to his deliverance.

## VII. JOSEPH, THE RULER

### *References:*

Price, pp. 103-6.

*Dictionary of the Bible*, articles "Joseph," "Dreams," "Famine."

*Biblical World*, April, 1907, pp. 296-301.

### **Aim of the Lesson**

To see how a man, faithful to his duty in every condition, gained unexpected honor.

### **Essence of the Story**

Joseph was in a hopeless plight. He might well have given up all effort. But even in prison he decided to do what he could. Opportunities soon came for him to be of service to some great officers whom the king had sent to prison. By the gift that he possessed he was able to interpret their dreams. His interpretation came true, but the officer who was restored to favor forgot the obscure Hebrew slave, and he remained two long years in prison. The king at last had a dream which gave the opportunity for Joseph to be remembered. He was summoned from prison, satisfied the king as to the meaning of his dream, and by a most surprising change was advanced to a high position.

### **Suggestions for Teaching**

#### THE POINT OF CONTACT

Ask the class what happens to the hero in stories of adventure just when all hope seems to be lost.

Explain that we are going to see how Joseph when everything seemed to be against him made an acquaintance who afterward brought him deliverance. With a few questions bring out clearly Joseph's situation as a prisoner. He was not under sentence for a term of years, but had simply been thrown into prison, and was likely to remain there for the rest of his life.

62. *Joseph's fellow-prisoners.*—By questions and suggestions secure a good picture of the Egyptian court, and especially of the duties of the functionaries who were imprisoned. See Neh., chap. 2, for an indication of the position of the cupbearer. Call attention to the arbitrariness of imprisonment, as in autocracies today.

63. *The ominous dreams.*—Picture the foreboding of the men as the time drew near for their fate to be decided. Let the students realize the naturalness of the dreams as much as possible. Joseph's sympathy is significant. He was in a bad plight himself, but he could feel for others.

64. *Joseph's interpretation.*—The question naturally arises as to how Joseph could know the interpretations. Some will feel that he was divinely inspired, others will think that a belief in dreams and interpretations is an indication of the childhood of religion. It will not be wise to discuss these matters very much in the class. We are not concerned in this outline and appreciative study of the Old Testament heroes with questions of historical probability. We are studying the stories as vivid

portrayals of the great characters whom Israel honored, and whose experiences are so full of suggestion for us. Do not raise the question unnecessarily, but do not put any strain on the student's credulity if he feels unable to accept the stories as historical. Their value is in their humanness. The very confidence of Joseph that he could interpret the dreams shows finely his continued belief in his own hopes and ambitions of youth, impossible of realization though they seemed.

65. *The ungrateful butler.*—Describe the pomp of a royal birthday. Show how the arbitrary justice of the East has nothing to do with careful judicial procedure, but is simply according to the king's will. We learn much from these old stories by contrast. Here we feel the blessedness of a just government. Was the chief butler a little ashamed of the Hebrew slave, or was he unwilling to risk making any unnecessary request of the king? It is a notable example of black ingratitude.

66. *The king's dream.*—The king's dream is curious and there will be an interest in having it well told. Make much of the Nile. Draw out all that the students know about its character. Any encyclopedia will give you the needed information.

67. *Joseph remembered.*—The wise men of the Book of Daniel will be recalled. Picture the trouble and perplexity of these magicians. Now, when there is a chance to curry favor, the butler remembers poor Joseph.

68. *Joseph before Pharaoh.*—Picture the rapid

preparation of Joseph to appear before the king. Do not allow the narrative to drag. It is unnecessary to have the dream again repeated. Interest will be maintained by moving with some rapidity.

69. *Plenty and famine.*—Let it be very clear that the fertility of Egypt depends upon the Nile, and that the failure of the inundation would mean famine. Such were infrequent, but not unknown. The plan of storing up food seems to have been common.

70. *Joseph's reward.*—The description in Price will be especially helpful in this section. Bring out clearly the various distinctions conferred on Joseph. Kings often delighted in thus heaping favors upon a new favorite.

71. *Joseph's prosperity.*—The point of emphasis here is the utterly changed fortunes of the friendless slave. Make much of the contrast. He is free, honored, wealthy; he has home, wife, children; he has a great office. How well he had deserved it all! Note his wise discharge of the special duties regarding the famine.

72. *The unspoiled hero.*—Here was a man faithful to God in adversity and also in prosperity. Sometimes the latter is harder than the former.

### Summary

There are some persons who only do what they have to, or what they are paid for. Joseph believed in doing with his might what his hands found to do. Because he was faithful as a slave and as a prisoner,

two positions in which many would think it permissible to be careless, he became the head of the nation. Give to the class illustrations from American history and from your own knowledge of those who have become great by humble faithfulness.

### Written Review

There is a good opportunity to make applications to common life of this very simple but far-reaching principle of faithfulness. The shirking boys and girls who are doing the least they can are not likely to make the strong men and women.

### Preparation for the Next Lesson

Ask the students how they think Joseph, the ruler, would act if he should get his wicked brothers into his power. Explain that the next lesson tells the story of just such a condition. It is an unusually long lesson because we want to have before us the whole narrative of the adventures of Joseph's brothers in Egypt. Be sure that the students are studying the lessons in advance. Arrange to meet them between lessons occasionally, so as to go over the material with them as in Lesson I.

## VIII. JOSEPH, THE GENEROUS

### *References:*

Tristram, p. 248.

Price, pp. 107-9.

*Dictionary of the Bible*, articles "Joseph," "Goshen."

*Biblical World*, April, 1907, pp. 301-4.

### **Aim of the Lesson**

To see that forgiveness is the best revenge.

### **Essence of the Story**

Joseph's possession of the store of grain brought him into contact with those who came to buy on account of the famine. To his great astonishment his ten brothers appeared one day. He recognized them at once, but, of course, they could not know him. He felt no bitterness against them, but he instantly decided on a plan to lead them to see their guilt and to repent. By treating them roughly and compelling them to bring their youngest brother, and then by putting Benjamin into danger, he brought them to a point where they were willing to do anything to save the boy who was their father's favorite. Thus they atoned for their old sin and the forgiveness could be complete.

### **EXPLANATORY NOTE**

NOTE I. *Patriarchal authority*.—Students in our democratic society are sometimes unable to understand why mature men should be so obedient to their old

father. It is to be remembered that the head of the family was not only father but also ruler. The only government they had was that of the patriarch. Jacob was the sheikh or chieftain of the clan, and his word was absolute law. Such government exists among the Arab clans today.

### Suggestions for Teaching

If the students have read the story carefully at home most of the time of the class may be given to a rehearsal—by the students, not by the teacher—of the beautiful narrative. Let it be said again that the narration should be vivid, picturesque, rapid, avoiding detail, and dwelling on the striking points.

### THE POINT OF CONTACT

73. Ask the class: Did you ever have a good chance to get even with a person who had done you an injury? How does it feel to enjoy revenge? Did you ever forgive a person instead of getting even? How does that feel? Then recall the facts of the story by asking what cause Joseph had for getting even with his brothers.

74. *Jacob in Canaan*.—Let the circumstances in which Jacob and his sons were living in Canaan be recalled. Let the map be used as a review of the relation of Canaan and Egypt. According to our story the famine had spread to Canaan. Picture the distress of a famine. Draw attention to Jacob's care for Benjamin.

75. *Joseph's brothers*.—Joseph's conduct is to be understood as a whole. The student's imagina-



tion may realize the conflicting emotions produced by the first sight of the brothers. Joseph felt that no good would be gained by an immediate forgiveness, but if he could get them to reverse their former conduct a real reformation of character might be secured.

76. *The trouble of the brothers.*—Deeply pathetic is the report to Jacob. Be sure that the students reproduce the features of these speeches in detail and from memory.

77. *The hard decision.*—Bring out strongly the reluctance of Jacob to let Benjamin go down. There is an interesting touch where the shrewd old Jacob, who had sent the present before him to Esau, still remembers the value of a propitiatory offering.

78. *The fear of the brethren.*—Their fear at the unexpected and unexplained summons to the house of the great man is the important point.

79. *The feast.*—There are pictures of Egyptian feasts portrayed on the tombs, which can be found in any book dealing with Egyptian life. Joseph's emotion at the sight of Benjamin is very touching, and so also is his eager enquiry after his father. There is a great deal of dramatic movement in the story. Be sure that it is brought out. Do not let the narrative drag. The students should give it in bold outlines. A slight halt may be made where some natural reflections suggest themselves. The astonishment of the men at Joseph's apparently

superhuman knowledge of their relative ages should be noted.

80. *Benjamin's danger.*—Of course it is most iniquitous to plot the manufacture of criminal evidence against an innocent man, but Joseph is only using a stratagem to bring these men to a realization of fraternal duty. The assurance of innocence and the horror at the discovery is well told. The use of the cup "to divine" means that in some way it was supposed to assist the user in determining the will of God. Like the dreams, it is a mark of primitive religion. Joseph brings matters to a head by demanding that the guilty Benjamin stay with him as his slave.

81. *Judah's noble offer.*—The brothers cannot go back to the old man and tell him that they have lost Benjamin. Judah is ready to give his life for the boy. When he has reached that point it is safe for Joseph to forgive.

82. *Joseph's forgiveness.*—Care must be taken that the strong form in which Joseph announces his faith that God's hand was in his coming to Egypt does not cause confusion of moral distinction in the minds of the students. He brings out the truth more clearly in Gen. 50:20. They were none the less culpable, though an overruling providence had frustrated their evil designs.

83. *Joseph and his father.*—The reception by Jacob of the good news is wonderfully told. An interesting touch is the impression that the wagons made upon him. The territory of Goshen was

near the border which the Hebrews would cross in entering Egypt. It was well adapted to grazing, and it left the Hebrews sufficiently isolated from the Egyptians so that they could carry on their own tribal life. Locate it on the map. The teacher may end the story with a few words regarding the death of Jacob and of Joseph.

### Summary

The story shows that while we ought always to be willing to forgive it is not always best to tell people that they are forgiven. Our parents do not tell us of their forgiveness until we tell them that we are sorry. Joseph rejoiced in being generous, and all came out well.

### Written Review

We do not wish to have the students write account of their virtues in their notebooks, but they will be better able to pronounce upon Joseph if they have been trying to practice his spirit.

### Preparation for the Next Lesson

Simply announce that we are to begin the study of a new hero who had some very interesting adventures.



## MOSES

- IX. MOSES' EARLY LIFE
- X. MOSES' COMMISSION
- XI. MOSES, THE DELIVERER
- XII. MOSES, THE LAWGIVER



## IX. MOSES' EARLY LIFE

### *References:*

Price, pp. 113-17.

*Dictionary of the Bible*, articles "Moses," "Zipporah."

*Biblical World*, May, 1907, pp. 361-69, 376-81.

### Aim of the Lesson

To see how the strange circumstances of life prepared a hero for his work.

### Essence of the Story

The Hebrews who were living in Egypt became a great people. Their numbers excited the jealousy of the Egyptian rulers, so they were enslaved and set to work upon the great buildings of their masters. By wonderful deliverance and unexpected education one of the Hebrews was prepared for his great destiny as savior of his people. His hot zeal when he first realized his obligation put an end to his opportunity for the time. He was compelled to flee and in a long exile seemed to forget all about his people. Meantime they were suffering increasing hardships. But the Lord was preparing the hero to deliver them.

### EXPLANATORY NOTE

NOTE J. *Ramses II.*—It seems probable that the Pharaoh who was reigning in Egypt during the time of the Hebrew bondage was the celebrated and splendid Ramses II. He was one of the greatest of Egyptian

builders. Of course this was long after the pyramids were constructed. But he built great temples and palaces. Our illustration on p. 88 shows the entrance to the enormous rock temple far up the Nile near the Second Cataract. Colossal statues of Ramses II, sixty-five feet in height, carved out of the solid rock, guard the entrance to this great temple, and within it is constructed in like proportions. All this enormous labor was done by slaves.

### Suggestions for Teaching

#### THE POINT OF CONTACT

84. The teacher may well begin with the question, Why do we call Washington the father of his country? If the teacher will look up in the encyclopedia the story of Garibaldi, it may be well to give it very briefly. Let the students realize the significance of founding a nation. Explain that while Abraham was the great ancestor of the Hebrews, the man that made them a nation was Moses.

85. *The Hebrew people.*—Explain to the class that while Jacob had twelve sons and a large number of servants, so that his people formed a considerable tribe, yet there could not have been a very large number, comparatively speaking, that went down to Egypt. But they were a vigorous race, they had settled in a fertile land, and they were at peace, so that they rapidly increased in numbers. A very long time may have elapsed, sufficient for the tribe to become a people.

86. *Egyptian buildings.*—Ask about the pyramids. Show the picture in Price (p. 192). Let



the students understand that it was all done by slave labor. This was long before the Hebrews went to Egypt. Explain the building activity of Ramses II.

87. *Harsh labor conditions.*—An interesting discussion on labor conditions as the boys and girls see them may be helpful.

88. *The king's decree.*—Bring out the brutality of the king's plan.

89. *Birth of the hero.*—Let the picturesque story of the ark of bulrushes be well told, with all the striking circumstances.

90. *Adoption of Moses.*—We must not make too much of the tradition that Moses was "learned in all the wisdom of the Egyptians," but his residence at the court must have been of great value to him. The means which the Pharaoh devised for the destruction of Israel brought about the training of the deliverer.

91. *Loyalty without wisdom.*—Make much of Moses' heroic choice. Heb. 11:24-26 is a fine comment. Nothing is meaner than to be ashamed of one's people or family. We sympathize with the hot blow that felled the tyrant, but only one Egyptian was killed. Deliverance could not come in that way. Even righteous anger must be guarded carefully.

92. *Moses' disappointment.*—Every great leader meets discouragement among his own people. Lincoln suffered greatly from criticism and misrepresentation in his own party.

93. *Moses' flight*.—Moses had thrown away the opportunity of helping his people by his rash act. Encourage discussion on this point.

94. *Moses in Midian*.—Not very much can be done with the geography in this narrative as the location of Midian is uncertain. In the map of the Semitic world it is indicated east of the Gulf of Akabah. It will be enough to notice on the map the general direction of Moses' flight. The beautiful story speaks for itself if read with keen imagination. Picture the lonely fugitive, the seven girls with the sheep, the churlish shepherds, the gallant young Moses, the invitation to the priest's home, the marriage in due time.

95. *The Hebrew bondage*.—Make the contrast with the fate of the poor Hebrews. Then let the students realize "God within the shadow, keeping watch above his own." Let the students see that the future of the Hebrew people depended upon their being obliged to leave Egypt.

### Summary

It takes many experiences to make a strong character. Moses had the advantage of an early training by his own mother in the simple home, then the education in the Egyptian court which gave him the learning which he needed for his work. The reversal of his fortunes and his life in the wilderness gave him a harder training which fitted him to meet the many difficulties of his later life. We always wish that we might be prepared

in the pleasing ways, but sometimes we need hardness.

#### **Written Review**

Explain that most strong men and women have found themselves prepared for their work by trying experiences. Encourage the student to find out such facts about someone whom he respects, and to write a brief account of it.

#### **Preparation for the Next Lesson**

When Moses was married and living in Midian do you suppose he thought much about his own people? Would he ever think that he ought to go back and try to help them? Would it be dangerous to do so? We shall see in the next lesson how he decided to go back.

## X. MOSES' COMMISSION

### *References:*

*Dictionary of the Bible*, articles "Moses," "Sandals,"  
"Egyptian Bondage."

*Biblical World*, May, 1907, pp. 381-83.

### **Aim of the Lesson**

To see how God called a hero to his duty.

### **Essence of the Story**

Moses was living in Midian. He became a shepherd tending the flocks of his father-in-law. In the leisure permitted by that occupation he often thought of his duty toward his people. But it must have been hard for him to see what he could do. He came to the sacred mountain. Doubtless he prayed. Suddenly God revealed to him his duty in a wonderful vision. He sent him to Pharaoh with a commission to demand that the Hebrews should be freed. Moses naturally hesitated, but was reassured by signs. He continued to hesitate and was rebuked, for too great hesitation is want of faith. He returned to Egypt and found his people in bitter bondage. The Pharaoh scornfully refused his request. The bondage was made heavier and the Hebrews turned against their champion. Moses was discouraged, but was assured by the Lord that he would yet succeed.

## Suggestions for Teaching

## THE POINT OF CONTACT

Ask the class, Do you like to get alone sometimes away from everybody? How does it make you feel? Did you ever think when you were alone what you would like to do when you were grown up? How do you suppose a strong man would feel if he were alone and knew that his people were in trouble, waiting for some leader to come and help them? Let us see how Moses felt in Midian.

96. *Moses in Midian.*—As already noted, the locations are uncertain. The general location of Midian and Sinai is given on the map. It will be sufficient to indicate the relation of these places to Egypt.

97. *The burning bush.*—Endeavor to make the students enter into Moses' struggle of soul. He did not want to go back to Egypt, yet he longed to save his people. He prayed about it at the sacred mountain. At last the vision came. So the way of duty always opens to a man whose conscience is awakened. Look up the story of Joan of Arc in a cyclopedia and tell the class how she felt for her troubled country.

98. *The commission.*—Show how God was waiting till the man was ready.

99. *Moses' hesitation.*—It was natural that Moses should hesitate when he thought of the difficulties. Ask one of the class to relate how the Hebrews had treated Moses.

100. *Too great hesitation.*—Show the difference between a humble reluctance which is good and vacillation which is weak. It is probably not to be understood that Aaron came to meet Moses in Midian, but that he would meet him when he returned to Egypt.

101. *The return to Egypt.*—Encourage a vivid description of the meeting of the brothers, their proclamation to the Hebrews of the coming deliverance, and the wonderful signs.

102. *Moses' courage.*—If Moses hesitated at first, he went with a fine courage to challenge the king. Note that he speaks to Pharaoh in the name of the Lord. But Pharaoh's god is different from Jehovah of the Hebrews. The king does not see why he should obey a strange deity.

103. *The Hebrews' task.*—The students will be interested in a discussion of the brick-making. Show how the work was organized. Bring out clearly that as a result of Moses' interference additional labor was laid upon the people.

104. *The task increased.*—The people could not do all that was required, so the Hebrew officers were beaten. Let the harshness of the bondage be well understood.

105. *The bitter complaint.*—Vividness may be given to such a narrative as this by the students taking the part of the various speakers and carrying out the conversation. Let one represent Pharaoh; several, the Egyptian taskmasters; and several, the Hebrew officers.

106. *The Lord's promise.*—Let the lesson close with the feeling of Moses' sadness in his disappointment and of expectancy because of the Lord's promise.

#### Summary

Heroes are often led gradually to the accomplishment of their duty. We often have struggles of soul about what we ought to do, and the great men of the world have had the same. Heroism does not consist in making up one's mind easily, but in persistently following duty when it is clearly seen. Moses hesitated long, but when he undertook his task he went through with it fearlessly.

#### Written Review

The debate will awaken interest if it is skilfully managed. There will not be time for it at the next lesson as the narrative of the Plagues is a long one. Arrangements should be made for an extra meeting of the class to hold the debate. It may be made a social evening. Some of the parents might be asked to act as judges. Let the class be divided into two sides and let them think out the arguments. Young people are likely to be alert in seeing the points for and against. It would be well to talk over the arguments with the leaders. If they do not see all the points it may be well to suggest them. For the affirmative it may be said that Moses thought only of his own safety; he married, and settled down and forgot his people; that he ought to have made some endeavor to plan for

their escape; that if he had prayed to God sooner he would have found the divine direction. For the negative it may be urged that one man could do nothing against a nation; that Moses had been obliged to flee for his life; that he was probably constantly thinking of his people's needs, but it had never occurred to him that he could go to Pharaoh; that as soon as God made it clear to him he undertook the duty.

#### **Preparation for the Next Lesson**

Ask the question, To what danger were Moses and Aaron exposed in Egypt? It is evident that the powerful king might order them to be killed at any moment. It was only by some very wonderful efforts that they were able to compel him to let the Hebrews go free. Explain that the story of the next lesson is a little longer than usual, but it is full of interest. Urge them to prepare it carefully.



## XI. MOSES, THE DELIVERER

### *References:*

Price, pp. 117-22.

*Dictionary of the Bible*, articles "Moses," "Plagues of Egypt," "Firstborn."

*Biblical World*, May, 1907, pp. 385-87.

### **Aim of the Lesson**

To show how by faith in God a hero was able to save his people.

### **Essence of the Story**

Moses by divine authority threatened Pharaoh with punishment unless he liberated the Hebrews. Nine plagues were brought upon the king. Nine times he promised freedom and broke his word. At last the slaughter of the firstborn terrified him, and he permitted his slaves to go free. Moses led them over the same road by which he had himself formerly escaped. Again the Pharaoh hardened his heart, decided to recapture the slaves, and pursued them with an army. A providential wind drove away the shallow waters that separated the Hebrews from the eastern shore. They crossed in safety, but the Egyptians who attempted to follow them were drowned. With great joy they celebrated their deliverance.

## Suggestions for Teaching

## THE POINT OF CONTACT

107. In the last lesson there was a question whether Moses had shown the proper boldness and willingness to undertake his difficult task. Ask the students who is the braver man: the one who measures the danger, shrinks from it, but goes forward because it is duty, or the one who rushes on without thinking of danger.

108. *The plagues.*—The teacher may read the discussion of the Plagues in the *Dictionary of the Bible*. They should be treated very briefly, however, in class. A few explanatory words on each will be enough. The dramatic effect is produced by moving quickly to the climax.

109. *Pharaoh's false dealing.*—The moral significance of the story is in Pharaoh's vacillation. He wants to do wrong, but he wants to escape the punishment.

110. *The death of the firstborn.*—The teacher should be able to feel and reproduce the dramatic character of this narrative: the catastrophe, the horror, the gathering clans, the organization of the expedition, the eagerness of the Egyptians to speed the departing slaves.

111. *The departure of the Hebrews.*—Use the map of the Semitic world. If possible draw a rough map on the blackboard to illustrate the possible routes of escape from Egypt. The northeast boundary just beyond Goshen was protected by a line of forts. The Hebrews would have been afraid

as soon as they saw the soldiers. So, while this was the easy route to Canaan, Moses did not follow it.

*112. The route of the Exodus.*—Recall to the students that as Moses had already fled once from Egypt he knew how to go. There had never been need to fortify the route to the north of the Gulf of Suez, for Egypt was in no danger of attack from the wilderness. Moses knew that the waters there were very shallow and hoped to be able to get across at low tide.

*113. The pursuit.*—The moral significance of the story is in the difference between the cowardly people and the confident leader. Moses had met God and had learned to trust him. Ask the students what great Americans were courageous in terrible straits. Washington at Valley Forge was a leader like Moses.

*114. The danger of the Hebrews.*—It is important to understand the situation. The whole region is sandy and subject to the changing condition of the tides. Everything would depend upon the wind if the waters were unusually high.

*115. The wonderful deliverance.*—There are three different accounts woven together in Exod. 15:15-31. This makes it a little difficult to give one clear story. Long afterward the Hebrews thought that God separated the waters so that the people passed through with a wall of water on each side. Many of the pictures have so presented the story. But the earlier writers tell us that the winds

blew the waters back so that the whole way was clear. Then it would seem that the chariot wheels of the Egyptians sank in the soft sand. The passage of the Hebrews was made at night. Their enemies followed and perhaps engaged them in battle the next morning. But suddenly the high wind ceased, allowing the waters that had been driven back to return. The Egyptians were caught in the returning tide. The young students will be greatly interested in these simple facts if their natural character is clearly shown.

*116. The song of victory.*—After the defeat of the Spanish Armada the English struck a medal with the inscription: "He blew with His winds and they were scattered." It was a recognition of divine Providence as in the case of Moses. The students should learn the six lines of the song that are printed in the text. It would be well if arrangements were made for them to recite the lines in concert as a part of the general exercises of the school. Then let the teacher answer in the words of Miriam. These little ceremonies will be found of great educational value.

### Summary

Moses' faith and splendid courage appear more and more strongly. He is willing to go ten times before Pharaoh and to threaten him. He leads his timorous people and comforts them in all their murmurings. He is confident that the Lord will enable him to bring them to safety, even when the

Egyptian hosts are thundering after them. The victories of the world are won by the men who have confidence.

#### Written Review

Help the students to understand how their maps are to be drawn. Encourage them to make these accurately and neatly.

#### Preparation for the Next Lesson

What would Moses do with his crowd of liberated slaves when he had to lead them through the wilderness and prepare them to be a nation? It is evident that he had a difficult task. We shall see in the next lesson how he carried it out.

## XII. MOSES, THE LAWGIVER

### *References:*

Stewart, p. 333.

Tristram, p. 171.

*Dictionary of the Bible*, articles "Moses," "Sinai,"  
"Ten Commandments," "Nebo."

*Biblical World*, June, 1907, pp. 451-65; August, pp.  
132-34.

### **Aim of the Lesson**

To see how a hero led his people faithfully in spite of their misunderstanding and bitter opposition.

### **Essence of the Story**

Moses' wonderful leadership of the murmuring people for forty years is here given in brief. They were discouraged from the first. They followed him unwillingly. They listened to the sacred law with trembling. While he was in the mountain they went back to their idolatry and made a golden calf. Although they were forgiven they repeatedly rebelled. Moses led them, rebuked them, encouraged them, prayed for them, and brought them at last to the borders of the promised land. In a noble, manly speech he told them their duty; then he went up into the mountain and died.

### **Suggestions for Teaching**

There is a method of teaching known as the Development Method which may often be employed

very effectively. It does not presuppose a previous study of the lesson on the part of the students. It may, therefore, be very well employed after a vacation, or when for any reason it is likely that the lesson has not been prepared. The method involves telling as little as possible and drawing out as much as possible from the students' intelligence. The following questions will indicate how this method may be employed in the teaching of this lesson:

What did the Americans gain by the Revolutionary War?

What was their great need at the close of the war? The students may think of a great leader, in which case ask them what was the name of the leader.

What was the need of the colonies in order to establish their government? Draw out from the students that a law or a constitution was needed.

Does every nation need law and government?

Why would a nation especially need this when they first started?

When did the Hebrews make a great start in national life?

What was their great deliverance?

Who was their leader?

What would be their great need after their deliverance? So bring out that the Hebrew people after crossing the Red Sea were in great need of a law, a constitution, to organize their national life.

Who was the man to give them their law?

Let us try to see where Moses would take the people in order to give them their law.

What was the most sacred place in the world to Moses?

We studied about Moses' commission. What was his commission?

Where did he receive it?

That sacred place where God had spoken to him was a natural place to which to take his people for God to give them their law.

How would the people reach Mount Sinai after they had crossed the Red Sea?

How would they be likely to feel as they passed through the difficulties of the wilderness? So bring out the murmuring of the people.

When they came to Mount Sinai God gave them a great law. Every member of the class learned that law once by heart. What is it called?

Notice especially the second commandment. Why was that given to the people? They had been living among idolaters and they constantly wanted to make an idol to represent the Lord.

Who was the man that kept them faithful to the Lord?

What would be likely to happen if Moses went away from them?

He did go away into the mountain for forty days and they thought he was lost. The people wanted to worship a god, so they went back to their old idolatry. How could they make an idol in the wilderness?



But Moses was not lost. How would he feel when he came down from the mountain and saw the people dancing about their idol?

What do you think God would say to Moses about it?

Would Moses forgive the people?

What would he say to God about the people?

We learn that the people were so rebellious that they were obliged to wander about in the wilderness for forty years. The old people all died and their children succeeded them.

Would Moses be very old at the end of that time?

Was he the kind of man by that time to lead the people into the promised land?

If Moses found that a younger man was to be chosen for the leader, do you think he would be jealous?

When the old leader made his last speech, just before his death, what do you think he would say to the people about their prospects in the promised land?

What would he say to the new leader who was to succeed him?

If you look at the map of Canaan and find Mount Pisgah just east of the Dead Sea, you will see how a man standing on its high crest could look far over the land of Canaan. He could see before him the hill country of what later was called Judah. How would he feel about the land

which was to belong to his people, but which he himself was never to enter?

He died in the mountain and Israel made a solemn mourning for him. When they looked back upon the great leadership of Moses, what would his people think of him?

### Summary

The great unselfish leadership of Moses can be very satisfactorily developed from a class that has studied the preceding lessons. They will be able to appreciate the sacrifice and heroism of the man who refused to be daunted by any danger, and could not lose his love even for a people that rebelled against him.

### Written Review

The little drawing exercise that is asked for should be carefully explained and an effort made to encourage the students to do the work neatly.

### Preparation for the Next Lesson

Explain that we have been studying five men and that we shall now spend a lesson in making them very familiar to us. The first man was he who went west as God directed him; the second was his obedient son; the third was the man who tried to right an old wrong; the fourth was the man who was faithful and who forgave; the fifth was the man who made the nation. Explain that chap. xiii shows the students how to prepare for the review. There are thirteen paragraphs. Para-

graph 128 is introductory. Paragraph 129 refers back to paragraphs 5-7, which the students will find on p. 7, and to §2 of the text, which is on p. 3. They should first read the section of the text and then recall what is discussed in the paragraphs; then they should recall the lessons. So they should go through each paragraph. They will thus make a complete review of the lessons that have been studied.



## REVIEW

### XIII. THE HEROES OF ISRAEL'S WANDERINGS



### XIII. REVIEW: THE HEROES OF ISRAEL'S WANDERINGS

#### Aim of the Lesson

To see how these heroes exhibit certain qualities of greatness.

#### Suggestions for Teaching

It will not be advisable to follow the review as given in the student's book. But if the pupils have done their work in preparation an interesting and valuable discussion may be based upon it. In recalling the incidents that have been studied the teacher should be very careful that no time is spent upon details. A few brief vivid words of description from the students will be sufficient.

#### THE POINT OF CONTACT

In a class of boys, ask if they have known many boys who were at the same time the best scholars in the school, the best athletes in every sport, and the best fellows in every way. They will see that no one person has all the best qualities. A similar question may be asked of a class of girls. Then ask if we have had many men in American life who have combined all the qualities of greatness. Thus lead them to see that these Hebrew heroes do not each present us with an ideal of manhood, but each shows some mark of greatness. It was for this reason that they were remembered and that their stories were told.

*Faith.*—Ask the students what they suppose Abraham would have thought when he came to the Westland if he could have seen the thousands of his people who came centuries afterward to that same land under the leadership of Moses. What would the Pilgrim Fathers think if they could see America's millions today? Show that it is a quality of greatness to be able to believe in a glorious future, and to go forth in the way of duty expecting God's blessing. That is why Abraham is called "The Father of the Faithful."

*Magnanimity.*—Tell the class that some people have a great deal of faith in the good future, but they want to keep it all for themselves. They are selfish. Draw out from the students the story of Abraham's generosity, and show that this is a quality of greatness.

*Teachableness.*—A magnanimous man means one with a big heart. It is a very different thing to have the "big head." Some strong, vigorous people are so self-sufficient that they cannot be taught anything. Let the students tell briefly how Abraham learned from God that he should not sacrifice his son. Thus we find in him the great quality of teachableness.

*Repentance.*—Some of these old heroes did wrong. Ask the class what is the proper thing to do in circumstances similar to those with which our heroes were confronted. Let them tell briefly the story of Jacob's early deceits, of his repentance, and of his attempt in later life to right his wrong.



*Faithfulness.*—For the most part these heroes could live their large lives in working out their own plans. But when we come to Joseph we find a boy who has to be a hero as a slave and as a prisoner. Let the class tell the facts very briefly. Draw out from them the nobility of faithfulness in duty whether it seems to pay or not. This is a great hero quality.

*Forgiveness.*—This is another aspect of magnanimity. The class will readily recall this great trait of Joseph. Be sure that they see that it is heroic to forgive.

*Unselfishness.*—Sometimes we get a chance to choose whether we will go with those who need us or with those from whom we can get something. The hero chooses to be unselfish. With a few questions about Moses' early life, his adoption by the Egyptians, and his defense of his own people, bring out his unselfishness in taking his place with the despised Hebrews.

*Courage.*—We all understand that courage is heroic. Let the students tell of Moses' courage in confronting Pharaoh.

*Leadership.*—The hero must be able to do things. The class will rapidly rehearse the great deliverance brought about by Moses, and his leadership of Israel into a national life.

### Summary

These nine qualities are truly heroic. We find them here in different men, but we may all of us

have them all. Boys and girls may have them all. Jesus had all these qualities except repentance, which he did not need. He believed God; he felt that it was more blessed to give than to receive; he was meek and lowly of heart; he went about doing good; he said "Father, forgive them, for they know not what they do"; he ate with publicans and sinners; he went up to Jerusalem to die; he said, "Follow me," and he has led the world in its advance.

## WAR HEROES

XIV. JOSHUA AND CALEB

XV. GIDEON, THE WARRIOR

XVI. SAMSON, THE STRONG MAN



## XIV. JOSHUA AND CALEB

### *References:*

Tristram, pp. 137-38.

*Dictionary of the Bible*, articles "Joshua," "Caleb,"  
"Negeb" (the South), "Giant," "Wilderness."

*Biblical World*, August, 1907, pp. 123-26; September,  
pp. 202-7, 213-24.

### **Aim of the Lesson**

To show the heroism of meeting the tasks of life without being afraid of their difficulties.

### **Essence of the Story**

Moses and his people reached the southern border of Canaan. He sent scouts to find out the condition of the land. They reported that it was a good land, but dangerous. The liberated slaves were in no mood to attack a warlike people. Joshua and Caleb presented a minority report and advised that the land could be conquered. The people rebelled and were sentenced to spend their lives for that whole generation in the wilderness. At the end of forty years Moses brought them to the borders of the land, handed over his office to Joshua, and died. The new leader led the people to a triumphant conquest. When the rewards were distributed, Caleb, the grand old warrior, asked for the very land to be given him which the scouts had declared to be most dangerous.

### Suggestions for Teaching

We may follow again the Development Method and bring out this significant story by the following questions:

When the children of Israel escaped from Egypt what was the great expectation of their future?

What was meant by the promised land?

What memories had come down about Canaan?

How did the Israelites happen to be in Egypt?

Here is a good opportunity for brief review.

After the escape from the Red Sea, why did Moses conduct them to Mount Sinai instead of to Canaan?

What rebellious act of the people at Mount Sinai almost spoiled the whole plan?

Did the Lord give them up after their sin?

At this point let the map at the beginning of the book be consulted that the students may see the approach from Sinai to the region known as the South, or better, let a rough map be drawn upon the blackboard. Explain that the Israelites went on from Sinai toward Canaan.

Had any of them ever been in Canaan?

If you were general of an army what would be one of the first things you would do before entering the enemy's country?

What would Moses probably do as he came to the southern border of Canaan?

Why should he not trust in the Lord instead of making preparations?

What facts would they need to know about the land? This question may be answered by references to the army which they would be likely to encounter. Another question may be necessary in order to bring out in addition the fertile character of the land. For example: The people are going into the land to live; what, therefore, must they find out about it? At this point let the teacher read very carefully the commission given by Moses to the spies.

If you were going to send spies, how many would you send?

We learn that Moses sent twelve. Why was that?

Why should there be one from each tribe? One of this committee of scouts was the young man who had been in the mountain with Moses. What was his name? The other was named Caleb. Let us remember these two.

What was it that Moses asked the men to bring back?

We learn that they brought back a cluster of grapes which two men carried. Why did two men carry it?

What does that indicate about the land?

When the spies came back they were not agreed in their report. Why would that be?

If they brought the huge cluster of grapes, would they agree about the value of the land?

About what then would they disagree?

They had found the inhabitants very warlike.

There was a tall race of men whom they called giants. Ten of the spies reported that it was too dangerous. But Caleb and Joshua had a different idea. What did they report? Bring Caleb to the front. He had seen everything, but was not afraid. To the man of faith and courage difficulties grow smaller as he thinks of them; to the coward they increase.

Which of the two reports would the children of Israel be likely to accept?

Why would they be afraid?

If they would not go into the land what would become of their hopes?

What future was open to them?

Where could they go?

They were willing to get a new leader and go back to Egypt to be slaves. What do you think of that?

What do you think the three heroes thought of it? At this point let the students open the books and let the advice of the heroes be read. It will be well that some of these fine passages be very carefully noted.

What do you think the Lord would have to say about the rebellion?

Would he compel them to go in?

Would he say, "If you are not willing to fight I will give it to you without a struggle"?

Let the teacher develop the thought that the athlete must struggle and the scholar must work. This is the only way victory ever comes.



God had helped them in Egypt, had brought them to the land, had shown them its wealth: what did he expect of them? Let the teacher explain, unless the students remember the facts, that the Lord sentenced the people to remain in the wilderness until that generation was dead. At last, after forty years, Moses brought them to the eastern borders of Canaan. Make clear by use of the map that the approach is not being made as before from the south, but from the east, the plan being to cross the Jordan opposite Jericho. Let the students again find Mount Nebo upon the map of Canaan. Then ask the question, "Why was it necessary for Moses to give up the leadership?" There is good opportunity for a review here.

What did he tell the people in his last speech?

Who was ready to be his successor?

What happened to Moses?

Would the new generation of young men, trained in the wilderness under their great leaders, be more likely to conquer Canaan than their fathers who had been slaves?

When Joshua led the people across the Jordan into Canaan what happened?

There were great campaigns and at last the land was subdued. We do not go into the details of the conquest, except to note that Joshua was strong and very courageous and had great success as had been promised him. After the national campaign each tribe had to make good the conquest of its own inheritance. The land was divided up among

the people. What part do you think the old hero, Caleb, would want.

What do you think of a man who wants the hardest place?

### Summary

There are always difficulties in the way of great achievement. Every good land has giants. Moses might have said that it was useless to go alone against the great Pharaoh, Luther that he could not stand against the pope and the emperor, the Pilgrims that they could not cross the sea to the wild land of the dangerous savages, Washington that a few colonies could not gain their independence from the greatest of the empires. Brave souls are always ready to meet difficulties. Suggest to the students that they ask their parents what difficulties they have been obliged to meet and to conquer in their lives.

### Written Review

It is not desired, of course, to encourage the students to make a record of their own virtues, but if they will make note of the difficulties that come up in a single week, and see how bravely can overcome them, they will get the meaning of this fine story without any danger of vanity. Their judgment upon Caleb and Joshua will really be a self-judgment.

**Preparation for the Next Lesson**

Joshua and Caleb had at least the encouragement of each other's faith and of the support of Moses the great leader. Ask the students what they would think of a leader who was willing to lead his people when everybody was discouraged? We have the story of such a one in the next lesson.

## XV. GIDEON, THE WARRIOR

### *References:*

Tristram, p. 125.

Price, p. 130.

*Dictionary of the Bible*, articles "Gideon," "Midianites."

*Biblical World*, October, 1907, pp. 266-74, 279-82.

### **Aim of the Lesson**

To show that the hero is the man whom God can call when all others are discouraged.

### **Essence of the Story**

After the brilliant campaigns of Joshua, the Canaanites recovered largely from the first shock and made the settlement of the Hebrews exceedingly difficult. In addition to that, the Hebrews lost their unity and each tribe lived its own life. They were constantly subject to invasions from marauding bands who took away the result of all their labors. One man thinking on the unhappy state of his people was definitely called to be their deliverer. Wonderful signs were given him. He gathered the people together, sent home all that were afraid, reduced his army to a picked band, and by stratagem overthrew the enemy. He was acclaimed by all Israel as their champion.

### **Suggestions for Teaching**

The story may be developed in something like the following manner:

We shall see how the people became greatly troubled in the new land and how one of the war heroes saved them.

Why did the Hebrews want this good land?

Do you know any other people who have wanted a new land where they could live peaceably and worship God after their own fashion? The students will be likely to see the parallel with the Pilgrims. What would be one of the first things to do after the land was conquered?

When they had cultivated their fields and gathered in their crops, what would they do with the grain? These people were not merchants so they would store it in their granaries.

How is it that the grain of our farmers is safe when they put it in their granaries?

Did the early settlers in America always find that their grain was safe?

What are the dangers in a country where there is no strong government?

In Palestine there were roving bands of fierce warriors who never worked themselves, but lived on what they could steal from others. What would they be likely to do to the Hebrews?

Our story is about a young hero who was greatly troubled by this condition. He was engaged in threshing his father's wheat. If you look on p. 179 you will see a picture of the way in which wheat was threshed in an open place. Why would that have been dangerous in this case?

Gideon went into a secret place to thresh his wheat. What would he be thinking about?

Do you know of any other people who had to be careful because of their enemies? Be sure that the students make the parallel with the colonists and the Indians.

Gideon, the strong young man, was thinking, "Why do we have to be oppressed? Is there no way to get out of it?" In these old stories, how is the voice of conscience always expressed? Refer to Note E.

What would the Lord say to Gideon?

Gideon was surprised that he should be chosen to be the leader. He received some wonderful signs to convince him. There is a very interesting story of the way in which he prepared his warriors for the contest. How do we choose our athletes?

How would Gideon choose a small body of men whom he wanted for a hard service? Let the teacher draw from the students the story of Gideon's visit to the camp, of the dreams, of the trumpets, torches, and pitchers, of the victory and pursuit.

After it was all over what reward did the people give him?

Why did he refuse to be their king?

We find unfortunately a weak spot in this hero. What did he do with the gold and silver that they gave him?

How was Gideon a great man? Let the students appreciate his willingness to lead in what seemed a hopeless endeavor.

Were any of the other heroes of Israel of the same spirit as Gideon? This will afford opportunity to recall Moses going before Pharaoh, Caleb and Joshua encouraging the people.

Do you know of any other great men in history who have been willing to stand alone for a great cause?

Do you know of any men whom you have heard of who have been willing to stand alone? There are often local instances very suggestive.

True courage is shown when you are ready to do what you know is right.

Many boys and girls show the white feather when it comes to a moral question. Is there any way to be a hero at school?

#### Written Review

Gideon's courage is so constantly exemplified in the simple heroism of boys and girls who take a stand against some wrong practice, or of public men who lead against some abuse, that the students may well be encouraged to look for some example of it. It will help them to see in what heroism consists.

#### Preparation for the Next Lesson

Gideon led an army against the enemy. What would you think of a man who fought against them single-handed? The Hebrews had a story of one of their heroes who did that. We study about him next time. Read the story carefully and see what you think of him.

## XVI. SAMSON, THE STRONG MAN

### *References:*

Tristram, pp. 28-29.

Price, pp. 130-31.

*Dictionary of the Bible*, articles "Samson," "Nazirite,"  
"Philistines."

*Biblical World*, October, 1907, pp. 283-85.

### **Aim of the Lesson**

To show that real strength is moral, not muscular only.

### **Essence of the Story**

The Hebrews continued to be brought into great distress by their oppressors. There appeared a man of extraordinary strength who was able in single combat to destroy large numbers of the enemy. Great tales were told of his exploits, and so dear to the people was the memory of one who had inflicted great damage upon their enemies that he became a hero in their traditions. But he was the slave of his passions. He could conquer others, but could not conquer himself. He fell in love with women of the Philistine enemies much to his own hurt. The last of these women, utterly disloyal at heart, betrayed him into the hands of his foes. They were delighted to bring him to shame and ruin. At last there came an opportunity for a final act of vengeance, and Samson died in a common destruction with his enemies.



## EXPLANATORY NOTE

NOTE K. *The Philistines*.—It would be well to understand rather clearly about these enemies, for they will meet us in a number of stories. They were a vigorous people living in the western lowland near the sea. On the map of Canaan there are marked the two cities of Gaza and Gath. They had a number of other cities also. They were a warlike race, well organized. They were probably not of Semitic origin, and perhaps especially for that reason were opposed to the Hebrews. They inflicted great damage upon them, depriving them of their wealth, and keeping them in pitiful subjection.

## Suggestions for Teaching

## THE POINT OF CONTACT

163. Everyone is interested in a strong man. The students will be able to tell of the heroes of other nations and will probably know some local heroes whose physical prowess has given them renown.

164. *The promised child*.—Simply call attention to the peculiar practice of consecrating boys by forbidding them any wine, and by refraining from cutting their hair.

165. *The adventure with the lion*.—Point out how unfortunate it was that Samson should wish to marry a Philistine woman. Let the two visits be briefly described.

166. *The bet on the riddle*.—Explain that it was expected that Samson should provide the wedding feast and that it was a custom for some games to be prepared. The riddle was intended

to amuse the guests. It turned out, however, to be a tragedy.

167. *The disloyal wife*.—The brutality of the brothers and the disloyalty of the woman show the misfortune of the marriage.

168. *The foxes*.—Let the adventure be vividly described. Let the students feel what a rude time it was for such savage vengeance to be taken.

169. *The slaughter of the Philistines*.—When the students enjoy a story they do not mind how big it is. It may be well, however, to suggest that the slaughter of the one thousand men by one man is a sign of the interest of the people in their hero.

170. *The gates of Gaza*.—This may be dealt with very briefly.

171. *Samson's weakness*.—The strong man was not really strong. The young students will not quite understand the character of Samson's sin, and it is better that it should not be too minutely explained. They can see that he was weak in being unable to resist the woman's entreaties.

172. *Playing with temptation*.—Samson thought that he was strong enough to make a jest of the matter. No man is strong enough to play with temptation.

173. *The hero vanquished*.—The students will readily see the sad meaning of this section.

174. *The last victory*.—Let there be vivid description of the crowd of eager Philistines desiring to make fun of their blind slave. But Samson had grown serious. He had turned to the Lord for

help. The growth of his hair was a sign of the coming back of his strength. His last victory was the greatest of his life, yet it was a sad one after all.

175. *The question of greatness.*—Let the class discuss this freely.

### Summary

History is full of the stories of strong men who could not conquer themselves. The students may be able to supply many instances: conquerors like Alexander, men of genius like Edgar Allen Poe, and athletes whom they have known. We ought to be able from these to get a real notion of what moral strength is.

### Written Review

The debate had better be held at an extra meeting of the class. It would offer a good opportunity for a social evening. Or perhaps, if the class is well up with its work, a regular meeting could be used for it. Let the class be divided into two parts for the opposite sides of the question. Urge them to read over the story carefully and pick out every point for or against Samson as a hero. The teacher in summing up the debate may point out that he is entitled to be regarded as a popular hero because of the interest in his exploits, but that he was not a great man. True greatness is not physical but moral.

**Preparation for the Next Lesson**

Ask the class what is a real heroine. Ask them to name some heroines. Explain that we have so far studied only the men of Israel. Our next lesson will be concerned with a woman whom the Israelites held in high honor.

## A HEROINE

### XVII. RUTH, THE FOREIGNER



## XVII. RUTH, THE FOREIGNER

### *References:*

Tristram, pp. 120-26, 223-25.

*Dictionary of the Bible*, articles "Marriage" (4. Levirate Marriage), "Agriculture" (§ 3), "Gleaning."

*Biblical World*, November, 1907, pp. 361-63.

### **Aim of the Lesson**

To show the heroism of loyalty in simple family duty.

### **Essence of the Story**

A Hebrew under necessity took his family to Moab. There his sons married foreigners. The three men died and the three widows were left. There was such a tender love between the mother-in-law and the daughters-in-law that the younger women wanted to go back to the home in Israel. One of them was persuaded to remain with her people, but the other, devoted to her mother-in-law, returned with her. The love between these two women developed itself in mutual kindness and consideration, and ended in a happy prosperity.

### **Suggestions for Teaching**

Occasionally for variety the story may be told to the class by the teacher. It is a good exercise for the teacher in picturesque narration and may show the class the beauty and power of these stories as they may not realize it by their reading.

The story of Ruth is a particularly good one for this purpose. Announce that you are going to tell the story and that if you leave out any point the students are to supply it, or if there is anything they do not understand they are to ask about it.

In your preparation, study the lesson with great care from the student's book, where most of the necessary explanations are given. Look up any points that are obscure in the *Dictionary of the Bible*. Practice giving a vivid description so that you can tell the story with interest and dramatic movement without looking at the book.

Notice that the story has six divisions: an introduction, four principal parts, and a conclusion. By fixing these clearly in mind you will be able to tell the story effectively.

*Introduction: (§ 53) The catastrophe.*—Briefly present the facts of the accumulated calamity.

*Part I: (§ 54) On the road from Moab.*—The first scene of the story is on the road from Moab when the mother-in-law is seeking to send her two daughters-in-law back to their homes. There was only one prospect for women in those days, and that was marriage; so she thought it best for them to return. Orpah agreed, but Ruth would not leave Naomi. If you cannot give it from memory, read impressively to the class the beautiful speech of Ruth.

The arrival in Bethlehem was an event for the village. Bring out the changed appearance of the woman, who had been away ten years and had



suffered great sorrow. Show that the two women found a simple lodging in their new home.

*Part II: (§55) In the barley field.*—Describe vividly the field of grain, the women cutting it with their sickles, the men gathering it in sheaves, the gleaners darting here and there for a stray stalk. Tell of the arrival of Boaz, his kindly courtesy to Ruth, the unexpected generosity of his invitation to the luncheon, and his plan for Ruth's success as a gleaner.

Blessed is a little where love is, and these two women were happy in humble prosperity.

*Part III: (§56) At the threshing-floor.*—With the aid of the picture describe carefully the method of threshing. It was followed by a harvest feast. Show that Naomi's plan was to give Boaz an opportunity of deciding privately whether he wished to act the kinsman's part for Ruth. His appreciation of her conduct shows the propriety of her course.

*Part IV: (§57A) At the city gate.*—See Note T for a discussion of the transaction of business at the city gate. This would be the place where Boaz would wait, knowing that the other kinsman would pass by. Describe with interest and vivacity the meeting of the two men, the appointment of the witnesses, the legal transaction, the passing of the shoe, the agreement of the marriage for Ruth, and the congratulations of the people.

*Conclusion: (§57B) The happy marriage.*—A love story always ends with a birthday. The people

congratulated Naomi because she was not to be left without one who should be known as the descendant of her dead husband. Because this son that was born was the grandfather of the great David, the name of Ruth was ever remembered in Israel.

### Summary

Ruth was written among the heroes because she became the ancestress of the line of David, but her real heroism was in her sacrifice of the opportunities of her own land that she might stay with the lonely Naomi and make her happy. There was a young woman whose mother died leaving a large family. A wealthy aunt offered to take the girl, give her a college education, and send her abroad; but she felt it her duty to stay at home and care for her father and the little brothers and sisters. Few know her by name, but she was a heroine. Ruth did her simple duty and became greatly honored. Nobody can choose to be great, but we can all choose to be faithful.

### Written Review

The preceding will be a natural preparation for suggestion upon the review. Encourage the students to find out about some such beautiful life of love. They can surely do so, for there are such noble women all about us. Inspire them to write the little story.

**Preparation for the Next Lesson**

We have studied about a woman who became a heroine. Our next lesson is concerned with a boy, just the age of the students of this class. Suggest that we shall want to see how he found a place as one of the heroes.



## THE FOUNDERS OF THE KINGDOM

XVIII. SAMUEL AND ELI

XIX. SAMUEL AND SAUL

XX. JONATHAN'S VICTORY



## XVIII. SAMUEL AND ELI

### *References:*

Tristram, pp. 163-64, 182-85.

*Dictionary of the Bible*, articles "Samuel," "Eli,"  
"Ark," "Hophni and Phinehas."

*Biblical World*, November, 1907, pp. 363-66.

### **Aim of the Lesson**

To show the contrast afforded by the weakness of Eli, the wickedness of his sons, and the faithfulness of Samuel who heard the call of God.

### **Essence of the Story**

In the unsettled condition before the kingdom was established the priests were the principal officials, the oldest being at their head. Eli was an earnest and devoted man, but his sons who were associated with him in the office were tyrannical and profligate. A mother who had despaired of having children was rejoiced by the birth of a son. She dedicated him to the service of the Lord and brought him to be trained by Eli. The boy had the advantage of the religious instruction of the good old priest. Although nobody realized it, he was really being prepared to be Eli's successor in the office of judge. A wonderful call came to him in his early boyhood, revealing to him the doom of Eli's house. The old man learned of it and humbly submitted. The punishment soon came in the defeat of Israel by the Philistines, the loss of the

sacred ark, and the death of the old priest. So a good man made a failure through weakness, but Samuel was being prepared for leadership.

### EXPLANATORY NOTES

NOTE L. *The priests.*—The priesthood at this early time was not as elaborate as it became in later years. It was, however, a very important office. The people were required to offer sacrifices in connection with many great events, but this could only be done with the help of the priests. The office was hereditary, so that men became priests without necessarily any realization of the significance of the high calling. Their remuneration was a system of fees largely composed of certain parts of the sacrifice. In the case of men who regarded the office as a mere profession there was very often gross misconduct.

NOTE M. *The ark.*—The people of Israel attached great importance to a sacred box in which they kept various holy things. A copy of the law was put into it. It was kept in the temple in the most holy place. It was regarded as a symbol of the presence of God. It had been carried before the children of Israel in the wilderness and the exultant cry that was raised when the ark was lifted on the shoulders of the priests is recorded for us in Ps. 68:1. It was natural, therefore, that it should be carried into battle at the head of the army.

### Suggestions for Teaching

#### THE POINT OF CONTACT

Announce to the class that we are going to see how a boy, who became one of the greatest of the heroes, heard the call of God. Several of the heroes of whom we have already studied heard a



wonderful call. Ask who remembers the call of Abraham, of Moses, of Gideon. We shall see first how the boy was born.

190. *Hannah's prayer*.—The important point is the longing of the woman for a child.

191. *Eli's encouragement*.—Bring out the facts briefly. Show the kindness of the old priest.

192. *The promised child*.—By questions bring out the similarity of the birth and dedication of Samson. But explain that Samuel was to be a very different hero. Ask how a mother could give her child to the Lord. Let the students see that while the mother can dedicate, he must give himself when he grows older. Tell them that we shall see how Samuel gave himself.

193. *The wicked priests*.—Study the matter carefully until you understand what the priests actually did. Explain to the class their tyrannical conduct.

194. *Eli's weakness*.—The good old man was troubled, but he took no serious measures. He had the authority to remove his sons from office and he should have done so, but he did not like to do anything harsh. Of course he had been too indulgent when they were children. Ask the students if it is not a good thing to have parents who kindly but firmly insist on our doing right.

195. *The growth of Samuel*.—Show that the boy was growing up, learning his duties, enjoying the instruction of the old priest, and keeping happily in touch with his parents. Ask the class what kind

of a boy he was. Note that the words used of him are very similar to those in Luke 2:52.

196. *Samuel's knowledge of the Lord.*—If great care is exercised by the teacher at this point a profound spiritual impression may be made. The age of the students is just that at which the first simple religious awakening is likely to come. Note that "Samuel did not yet know the Lord." He had of course been religiously instructed, as our children have been, but he had not come into the time of definite religious realization. He was to have a new sense that God wanted him to be his servant. Let the students see that, while the dreams of Joseph, the call of Samuel, the voices of Joan of Arc seem peculiar, they are really the same as God's voice to us. If the boys and girls will listen they will hear such calls in their own hearts. Draw them out carefully on this subject.

197. *The doom of Eli's house.*—Samuel had seen the evil conduct of the priests and now he was to understand that punishment was to come. Perhaps the young boy could see that Eli was really responsible.

198. *Eli's submission.*—The poor old man was submissive to the will of God, but he would have shown a better loyalty if he had purified the sacred offices. Let the students see that it is not enough to mean well. One must be strong and effective.

199. *The Philistines.*—These are the same enemies whom Samson fought. See Note K. God would not help Israel just because the ark was

there. He can only be with those who are doing right. It was mockery for the wicked priests to carry it.

200. *The catastrophe*.—This story is very vigorous. Let the students bring out the points. The Philistines really made a fine speech. Let it be read with spirit in the class. But God was not with the Hebrews, and the day was lost.

201. *Eli's bitter grief*.—Let the student feel the pathos of the old man, nearly one hundred years of age, waiting for the news; his intense anxiety for the ark that had been his sacred trust all his life; the tragic end. Draw out from the students their opinion of Eli. Ask them what hope there is for Israel when its leaders are thus dead. Let them see that the young man full of strength and courage is growing up.

#### Summary

God needs strong men to do his work. The world is full of well-disposed people who are not strong and effective. The great tasks can never be done by men like Eli. They can only weep over the sins of the world. The hope of the future is in the Samuels, youths who have heard the call of God and who are getting ready to do great deeds. The boys and girls ought to feel the longing to do a great work in the world, and they ought to feel that it can only be done in obedience to the Lord. It will be well to draw from the class other examples in history of those who have prepared themselves like Samuel for their task.

### Written Review

This lesson may offer a good opportunity for the teacher to approach a little closer to the matter of personal religion. The students will be able to see that Samuel was ready for a larger responsibility at just about their age. Whatever may be the custom of the church—confirmation, or reception, or baptism—may be talked of in a perfectly natural way, and the students urged to think of it and to write their thoughts.

### Preparation for the Next Lesson

In the next lesson we are going to see how the boy who gave himself to God became a noble man, and was the means of choosing the king to save Israel.

## XIX. SAMUEL AND SAUL

### *References:*

Tristram, pp. 33-35.

*Dictionary of the Bible*, articles "Samuel," "Saul,"  
"Anointing."

### Aim of the Lesson

To show how Samuel was willing to give up his high office and how the Lord prepared Saul to hear his summons to the kingship.

### Essence of the Story

Samuel served during a long life as a judge in Israel. He did his best to meet all the needs of the nation, but he finally realized that a different kind of man was needed. He had never been able to subdue the Philistines, and Israel was greatly troubled by these enemies. It was evident to Samuel that the people must be united into one nation and that a king should be chosen for that purpose. Israel had up to this time had no formal government, each tribe looking out for itself, and had not been ready for the central authority of the kingship, but Samuel determined that the time had come for this development. His fellowship with God led him to find the king. One day at a great feast a tall, noble man from the tribe of Benjamin called upon Samuel to seek his help in the simple matter of finding some asses that had strayed. Samuel knew that this was the man for

the high office. He brought him to the feast, put him in the place of honor, and talked with him earnestly that night of the need of the nation. The next day he solemnly anointed him, gave him assurances that he was the man chosen of God, and bade him go home and wait until some opportunity should arise for him to take the leadership. The opportunity soon came. The Ammonites, enemies on the eastern border, besieged the town of Jabesh-Gilead which belonged to Israel. The people sent to their countrymen for help. There seemed no way for the scattered Israelites to unite in such an undertaking, but Saul heard the message, issued his heroic summons to all the tribes, gathered an army, and smote the Ammonites with great slaughter. He was the warrior that was needed to save Israel and was triumphantly crowned as king.

### **Suggestions for Teaching**

#### **THE POINT OF CONTACT**

It may be well to proceed from the students' knowledge of the need of union on the part of the American colonies, and the need of a military leader for the Revolutionary War, to a consideration of Israel's similar condition. Ask them why Eli, the priest, was not able to do what Israel needed. They will see that more than a priest was necessary. Then explain that Samuel had grown up and had been a most useful leader, and teacher, and judge. Ask why he had not been able to accomplish the liberation of the people from their enemies. They

will see that more energetic measures were needed than Samuel was able to undertake. Then ask if a man like Samuel, who had held the leadership of the nation, so far as there was any leadership, would be likely to be willing to give it up to a younger and more vigorous man. Let them see what sacrifice and patriotism would be required for such an act. Then tell them that we are going to see how the grand old man gladly gave up his office, and how a noble man was chosen to be king.

202. *The search for the donkeys.*—The introduction of Saul is very interesting. It is a part of the beauty of the story that the man who was to be king comes before us in so simple a fashion. He is from the smallest of the tribes, but we are told at once of his splendid figure, head and shoulders over common men. Interest is immediately excited as to what will happen.

203. *The plan for finding the donkeys.*—Saul wisely gave up the search which had become useless, but the servant knew about Samuel. On such slight circumstances great events turn. It is not considered propriety in the East to approach a great man without a present. Let the students tell the story rapidly.

204. *The visit to the seer.*—Full explanations are given in the student's book. The questions there asked can be answered from the story.

205. *Samuel's choice.*—We are not told much of what Samuel was planning. It is evident that he had been thinking about the needs of his people

and determined that they must have a king. He had received a divine intimation that the prayer for a right man was to be answered. Imagine his exultation when he saw the splendid figure of this Benjamite.

206. *Samuel's invitation*.—Encourage the students to describe vividly the meeting. Note that Saul was a very modest man. He realizes that he belongs to a small tribe and to an unimportant family in the tribe. He cannot understand Samuel's significant hint of greatness.

207. *The chief place for Saul*.—Note that this modest man is to be more surprised at the unexpected honor done him. He comes into the town a stranger and finds himself in the chief place of the feast.

208. *The great conference*.—Draw a picture for the students of the ordinary flat-roofed house of the Orient. Help them to imagine the two men talking far into the night on the great future of Israel. The old man was trying to inspire the younger with his vision of what a united Israel might become. Note that in the case of Abraham, and Moses, and Gideon, and Samuel, we have had the story of a divine call—a mysterious voice. Saul was being prepared for his great mission in the way that is more easily understood by us—a wise friend is advising.

209. *The anointing*.—Make much of this dramatic event. There had never been a king of Israel. Anointing was a common form of setting



a man apart for a great office, so Samuel used the same form for the future king.

*210. The last solemn word.*—Pass rapidly over the signs. They are not important. The last word that Samuel spoke was full of significance. He could not tell Saul when the office of the kingship should begin. He told him to wait until something striking occurred.

*211. Saul waiting.*—Let the events be rapidly narrated. The important point is that Saul modestly concealed what had been said to him and quietly awaited the development of events.

*212. The terrible news.*—Saul did not have long to wait. Bring out very clearly with the aid of the map the sad condition of the people of Jabesh-Gilead and the weakness of the Israelites, which is shown by the willingness of the king of Ammon to allow them to be summoned to the rescue. He did not know that a hero was waiting for some great call.

*213. The hero's decision.*—When Saul heard that his people were in such dire straits did that constitute a call? Let the students see that this was just as divine as the call that came to Gideon. Bring out vigorously the facts of the story.

*214. The king of Israel.*—All that Samuel had hoped for was accomplished. The people gladly crowned the victor as their king. It all seemed like a perfectly natural choice, but God's providence was in the whole affair.

### Summary

We have two heroes in this story—the great man who was willing to let another succeed him, and the younger man who was willing to accept a great responsibility. We see the way in which God leads men if they are only willing to hear his voice. We see how humble duty—Saul's work for many years on his father's farm—may be a preparation for a great task. Let the class tell of other instances of simple, faithful men who have been called to great positions.

### Written Review

Point out to the students that we have two different men in the lesson showing different noble qualities. Urge them to think over the differences and to decide which they admire the more, and to write carefully the answer.

### Preparation for the Next Lesson

While the Ammonites were the enemies that called forth Saul's first heroism we are very sure that the old enemies on the west coast will soon be heard from. The question is whether Saul is a great enough man to unite his people in the conquest of these old foes. We shall see what happened in the next story.

## XX. JONATHAN'S VICTORY

### *References:*

Stewart, pp. 101-2.

*Dictionary of the Bible*, articles "Jonathan," "Saul."

### **Aim of the Lesson**

To show how a splendid act of courage brought a great victory.

### **Essence of the Story**

We see more clearly than ever before the power of the Philistines, fierce enemies of Israel. They had taken possession of strong places all through the land. Saul after two years determined to strike a blow against these enemies and dislodge them from one of their garrisons. The Philistines came with a great force to punish him. There was no opportunity to unite the Hebrews, who fled to various places of refuge from the dangerous assailants. Saul remained with a very small force intrenched on the hills. The enemy had taken a position opposite to Saul upon a neighboring hill. We are introduced to Saul's gallant son, Jonathan. He determined to strike a blow single-handed. He saw that it was only by some act of peculiar boldness that anything could be accomplished. He succeeded in striking terror into the enemy so that Saul's force was able to come and complete their discomfiture. The king in his enthusiasm over the victory made an unfortunate vow that no one should taste food until the evening.

Jonathan, in ignorance of the vow, broke it. According to the religious custom of the time he ought to have been put to death, but popular enthusiasm triumphed over the custom and Jonathan was saved.

### Suggestions for Teaching

#### THE POINT OF CONTACT

215. Ask the students whether they realize what a happy and safe time we live in. Suppose an army should enter our city and strip us of everything that we possess. Suppose the enemy should take possession of our principal towns and keep us all in subjection. We should feel terribly humiliated and discouraged. How highly we should esteem a warrior who could save us. Such was the condition of Israel.

216. *The Philistine invasion.*—Make clear the facts that Saul had provoked the invasion and that the enemy had come to sweep away the new kingdom. Bring out strongly the overwhelming force of the Philistines and the small number of Saul's army.

217. *Jonathan's bold plan.*—If the students do not know the story of Hobson's sinking the "Mer-rimac," tell them the facts as a good illustration of Jonathan's deed. Show that it was clear to Jonathan that nothing could be gained in open battle, so he risked his life on the chance of frightening the enemy.

218. *Jonathan's attack.*—The facts seem to be clear. Of course the Philistines had no thought

that there were only two men climbing up the crag. They expected to be assailed by an army.

219. *The general battle.*—Let the students see clearly that Saul's watchman discovered an unusual movement among the Philistines. Saul found that Jonathan was missing. He recognized what had happened. Meanwhile the attack of the Hebrew heroes, a contagious fear among the Philistines, and some earthquake disturbances that occurred at the moment, threw the whole Philistine camp into confusion.

220. *The vow.*—Explain that Saul thought he was paying God honor by making the vow, and the people realized they must keep it. Jonathan would not have broken it if he had known, but he saw clearly when the people told him that the vow was a mistake.

221. *The altar.*—Again we have an old religious custom, which, however, has come down to the present day. The Jews are greatly horrified at the way in which we eat meat without draining out the blood.

222. *The casting of the lot.*—This was still another religious custom. They believed that God would point out a guilty man by the lot. Saul throughout the whole proceeding was following religious duty as he saw it. Students sometimes think that Jonathan was cowardly not to confess at once. But it was not clear that the trouble had arisen from the broken vow. Some other man might have done some wrong. It was only when

the lot fell on Jonathan that he knew what was the matter.

223. *Jonathan's danger.*—We admire the young hero when we see how willingly he met the charge for which he was not responsible.

224. *The change of the old custom.*—Saul was still only following duty when he was ready to slay his son. But this was a case where the people were able to see that an old custom was wrong. Recall to the students how Abraham learned that the custom of human sacrifice was displeasing to God. So many old customs that we should think very wrong today have gradually been displaced as we have advanced in knowledge.

#### Summary

The story is a very simple one. It shows us Jonathan's valor and his willingness to bear his penalty. It shows Saul's endeavor to do right as he understood the right. And it shows the triumph of popular feeling over a wrong custom. It makes us glad that we live in this good day.

#### Written Review

The letter of the armor-bearer may be made very effective. The students can readily be led to enter into the dramatic representation.

#### Preparation for the Next Lesson

We have come to admire Jonathan. We wonder what he would do if a hero should arise who could accomplish more than he. Would he be magnanimous? We shall see what happened in such a case in the next story.

## DAVID

- XXI. DAVID AND THE GIANT
- XXII. THE HERO FRIENDS, DAVID AND JONATHAN
- XXIII. DAVID, THE OUTLAW
- XXIV. DAVID, THE KING
- XXV. DAVID AND HIS REBEL SON





## XXI. DAVID AND THE GIANT

### *References:*

Tristram, pp. 109-18, 187.

Price, pp. 132-33.

*Dictionary of the Bible*, articles "David" (§ 1),  
"Samuel," "Goliath," "Armor" (arms, § 1).

### Aim of the Lesson

To show how the qualities of modesty, courage, skill, and faith fitted David to be a hero.

### Essence of the Story

Without going into the details of the failure of Saul it is sufficient for our purpose to realize that he was a warrior but not a statesman. He could unite Israel in a brief campaign but not as a nation. His rude, jealous spirit caused him to quarrel with Samuel. It became evident that he was not the man who could save Israel. Samuel is led to find a new king among the sons of Jesse, a farmer of Bethlehem. They were called before him. The first had something of the fine appearance of Saul himself, but the prophet felt that he must look for nobler qualities. The story is very dramatically told as, at last, David the youth is unexpectedly chosen. Evidently Samuel, keen judge of human nature, saw in David the qualities of the future king. The old Philistine enemies had never been subdued. They renewed their war with Israel, and put forth a gigantic champion who

challenged any Israelite to single combat. The challenge gave David just the opportunity needed for his entrance upon a public career. It is extraordinary that a stripling should undertake what no warrior of the army dared. It is a picture of youth's splendid courage. The young man of faith believes that what ought to be done can be done. God has blessed him in the past, so he feels confident of divine help in the great trial. The story of the duel is a tale of adventure that every boy and girl would love. The boasting giant, the confident youth, the practiced weapon which the young man of the hills understands, the wonderful victory. The king is immediately interested in the young hero who has wrought such a triumph for Israel. He determines that he will keep him as a member of his staff.

There was made that day one of the most beautiful friendships recorded for us in literature. The king's son and the young victor fell in manly love with each other at first sight. Without a trace of possible jealousy they pledged a friendship which lasted until death. The young hero immediately took an important place. He was not only successful in war, but so prudent that those who might have been jealous of his success became his fast friends.

#### Suggestions for Teaching

##### THE POINT OF CONTACT

225. Ask if a good fighter is always a good ruler? There is an old proverb, "He that ruleth

his spirit is greater than . . . ." Let the students finish the quotation. That is where Saul failed. He could lead an army, but he could not organize a kingdom, and he could not govern his own temper. We are going to see in this lesson how another king was being prepared to take his place.

226. *The choice of David.*—Be sure that the students feel the significance of this divine direction. The dialogue regarding the character of the young man was carried on in Samuel's mind. He wanted to be very sure this time. He had chosen Saul for his fine physical qualities and had been disappointed. He was now concerned to learn the inner spirit of the man who was to be the new king. Note that while Saul was anointed privately, David was anointed in the midst of his brethren, and yet the significance of the act was probably not clear to the bystanders.

227. *The challenger.*—This is a fine old story and should be thoroughly enjoyed. Do not insist upon its historical character too literally. Doubtless there were some very tall men among the Philistines.

228. *The arrival of David.*—Note the naturalness of the story. Let the students bring out the interest of the young man in the challenge, the scorn of his older brothers, David's sudden determination. Ask them why older brothers never think that the youngsters can do anything.

229. *David before the king.*—Note his simple narration of his former exploits. Ask the class if

this was brag. Show that it was a fine faith and courage. It is very interesting that he could not use Saul's armor and weapons. A man must use his own methods; he cannot imitate another.

230. *David's weapon*.—Call especial attention to the ability which years of practice had given David with the sling. He knew that he could rely upon that weapon which he understood. Let the description of the meeting be made very dramatic.

231. *Bluster and confidence*.—Call attention to the difference between these two. Let two members of the class take the parts of David and Goliath and go through the dialogue. Let the class repeat in concert, and learn, "Thrice is he armed who hath his quarrel just."

232. *The king's interest*.—So far the king has felt no jealousy. He has only keen interest in the young hero.

233. *The deathless friendship*.—We shall see how the beautiful unselfish friendship that was formed that day became so strong that no jealousy could break it.

### Summary

It might easily have seemed to David as a boy that he had a very commonplace life before him. Taking care of the sheep was the humblest work and was given to the youngest son. But he did it well. He developed a boldness and resourcefulness that more than once saved the flocks from the wild beasts. And he used his leisure time for

practice with the sling, until he became an expert with that weapon. It is the boy who does well whatever he has in hand who makes success. Careless boys make commonplace men. The eager boys who work well and play well make successful men. If we had a story of a heroine instead of a hero we would find the same principle would be true for successful women.

#### Written Review

Talk over with the class some of the common tasks of life. Give some illustrations from your experience of successful men and women who were prepared by simple faithfulness. Encourage them to think of the meaning of home and school duties. Arouse an interest in the preparation of the notebook statements.

#### Preparation for the Next Lesson

Suppose Saul and Jonathan should find out that David was to be the next king, what would they do? We shall see in the next lesson how each of them behaved about David's continued success.

## XXII. THE HERO FRIENDS, DAVID AND JONATHAN

### *References:*

*Dictionary of the Bible*, articles "Jonathan," "David" (§ 1), "Saul."

### **Aim of the Lesson**

To show the misery of jealousy and the happiness of friendship.

### **Essence of the Story**

In this story is seen the quick jealousy of Saul immediately after David receives the recognition of the people. This grows with every increase of his popularity. Saul's jealous temperament finds additional ground for suspicion in the affection which his son Jonathan manifests for David, and he even becomes jealous of his daughter's love for David to whom she is married. The king becomes almost insane from his morbid suspicions. Again and again he seeks to kill his son-in-law. Jonathan remains the loyal friend. More than once he appeals to his father's better nature and David is saved. But at last it becomes clear to David himself that there is no escape. He devises a plan to determine definitely Saul's attitude toward him. He appeals to Jonathan to assist him. The prince, although David is really his rival for the throne, gladly answers the claim of friendship. When the king bluntly declares that David is seeking the

throne Jonathan takes his stand with his friend. The king quarrels with his son. It is clear that David must flee for his life, so the true friends part with mutual promises of help. The contrast between the jealousy of Saul and the loyal friendship of Jonathan is beautifully pictured in this story. The students ought to feel the wretchedness of a jealous disposition and the glory of true friendship.

### EXPLANATORY NOTES

NOTE N. *The feast of the new moon.*—In ancient Israel the religious ceremonies were generally connected with feasts. An animal would be offered to the Lord, and then would be eaten by the worshipers. It was customary to hold such a festival at the beginning of each month. Very naturally the coming of the new moon was their measure of time.

NOTE O. *Family festivals.*—Each family would have its own anniversaries very much as we have, and it was quite proper for the various members to gather at the father's house. Animals would be sacrificed and the feast would be eaten. David was only following a usual custom when he asked permission of the king's son to attend a family festival at Bethlehem.

NOTE P. *Ceremonial cleanliness.*—Presence at any of these feasts was dependent upon ceremonial cleanliness. There were many occurrences which might defile a person. For example, if he touched a dead body he would be ceremonially unclean. Certain washings and observances would be necessary before he would be able to join with others in worship. When David failed to appear at the feast, Saul naturally supposed that he needed some such cleansing.

## Suggestions for Teaching

## THE POINT OF CONTACT

In a class of boys ask, Did you ever know two friends each of whom wanted to be captain of the same team? What came of it? In a class of girls ask, Did you ever know two friends each of whom wanted the same office? What came of it? Did you ever know two friends, one of whom received many presents and great attention, while the other received very little? What came of that? The teacher should bring out the nature of jealousy, and state that the lesson shows the growth of the spirit of jealousy in Saul, and the reason why Jonathan was saved from it.

234. *The generosity of friendship.*—Show that Jonathan had just as much reason to be jealous of David as Saul had. Indeed more so, for Saul might reign until his death, while Jonathan would not reign at all, if David became king. But Jonathan was saved from jealousy because he admired the noble courage and the simple modesty of David, and was willing for him to have every chance to do his best. David in his turn admired the generosity and kindness of the noble prince. It was thus the great friendship was made.

235. *The meanness of jealousy.*—The song of the women captures the students' imagination. They will see how the king would feel bitter when he heard it. Show how the king would naturally begin to be jealous of the man who was praised by the people. Be sure that the students remember



the meaning of "magnanimous." Let them see that Saul had a fine opportunity to be magnanimous but his jealous spirit would not allow it.

236. *The struggle between the good and the bad.*—Saul had generous elements in his nature, and there was a fierce struggle between his generosity and his jealousy. Help the students to see how these good and bad qualities fight within us, how sad it is when the bad conquers, as in Saul, how beautiful it is when the good conquers, as in Jonathan.

237. *Jealousy becomes murder.*—Help the students to see how evil grows by what it feeds on. The jealous king becomes a murderer at heart. The good endeavors of David against Saul's enemies, and the kindly ministry of the minstrel, alike drive the half-mad king to frenzy.

238. *Jealousy spoils family life.*—The students ought to see that so mean a spirit poisons every part of life. The king was even jealous of his daughter's love for her husband. The story shows the whole wretched scheming. The daughter in turn deceives her own father.

239. *The appeal of friendship.*—David understood that the king was deceiving Jonathan regarding his jealous designs. The generous-hearted prince could not believe that his father was so mean of spirit. The students ought to see that Jonathan held to his friendship quite regardless of his own interests. He refused to consider himself and David as rivals. Let them see how confident

David felt in the friendship of Jonathan, that he was willing to make an appeal to him to save his life. Bring out by a few questions the plan which David proposed.

240. *The covenant of the friends.*—The students should see here how deep friendship can go. Jonathan is even willing to recognize that David is to be king, and David is willing to promise that he will always take care of the family of Jonathan. What a sacred promise was made that day!

241. *Jonathan's clever device.*—Jealousy and suspicion on the one hand result in stratagem on the other. How gladly Jonathan would have been perfectly straightforward with his father, but he was obliged, much against his own will, to carry out his plans by stealth. The student will appreciate the cleverness of Jonathan's device and it should be carefully drawn forth by questions.

242. *Saul's quarrel with Jonathan.*—Let the student give the facts. Explain if necessary the nature of the feast, and the possible ceremonial uncleanness. Bring out the thought that Saul is determined that Jonathan shall see definitely that David is his rival to the throne; that the king is exceedingly angered when he realizes that Jonathan refuses to be disturbed by this fact; and that the miserable jealousy ends in a fierce quarrel between the king and his son. He would have murdered Jonathan. We never know where angry passions will end.

243. *The parting of the friends.*—The bit of

clever play might be acted out, three members of the class taking the parts of Jonathan, David, and the boy. Do not fail to let the students feel the pathos of this parting, each friend trusting the loyalty of the other.

### Summary

No true hero can be jealous. The magnanimous spirit has no room for petty suspicion. Real friendship is loyal, unselfish, magnanimous.

### Written Review

It is very desirable that these elemental heroic qualities shall be seen to belong to common life. Try to get the students to think of an instance that has come under their own observation of someone who refused to look upon his friend as a rival and gladly gave up some good thing, which he himself greatly desired. The writing of such little experiences will be of great value.

### Preparation for the Next Lesson

If Saul had definitely decided to kill David, the young man had a serious problem before him. Where could he flee from the king? We shall see in the next lesson how he gathered a little army about him and kept himself safe from Saul's enmity.

## XXIII. DAVID, THE OUTLAW

### *References:*

Stewart, pp. 102, 230-35.

Tristram, pp. 118-20, 180-81.

*Dictionary of the Bible*, articles "David" (§ 2),  
"Saul," "Nabal."

### **Aim of the Lesson**

To show how a man may meet difficulties bravely and how forgiveness is better than revenge.

### **Essence of the Story**

This is a very fine piece of story-telling. It shows us David, fleeing to his native hills, gathering about him a company of men who were all in unfortunate condition, and forming them into a little army. The extraordinary winning power of the man is evident by the way in which he controls his turbulent outlaws. His activity was altogether beneficent and patriotic. He was no mere leader of a gang of robbers. He conquered an invading band of Philistines, and guarded the shepherds and farmers from the various marauders who make life in the East so dangerous. Naturally he must depend upon these same farmers and shepherds for subsistence, and a striking incident grows out of his relations with Nabal and Abigail. All the time Saul continues his implacable enemy. Again and again he attempts to capture him. One occasion gives a notable opportunity for David to

manifest that generosity which is the mark of the true hero. Again we have a repentance of Saul, the man of moods. But David realizes that the king cannot be trusted, and takes his flight by a bold plan into the country of the national enemies.

### Suggestions for Teaching

#### THE POINT OF CONTACT

If there is any notable instance of a man seeking to escape arrest it would form a good beginning for the lesson. Or the interest in David may be sufficiently great to begin with the statement. Let us see what became of our hero when he was obliged to flee for his life.

244. *David's flight*.—Make very clear to the class that David was obliged to escape from the power of the government. The unsettled conditions of those days made that a very much easier matter than it would be today. Let the students see clearly that his case is not parallel to that of a modern criminal, for the king would have given him no chance of a fair trial.

245. *The band of outlaws*.—This is a very picturesque account. The students must understand that it was the unsettled condition of the government that justified men in thus opposing the law. The parallel with Robin Hood may well be made, but be very careful that the natural interest in lawlessness is not fostered.

246. *David to the rescue*.—The patriotic nature of David's fighting against his people's enemies should be carefully noted.

247. *The jealous king.*—The same idea that was brought out in the last lesson may be still further developed. The hideous jealousy of Saul could not die and he was still seeking to capture David. Evidently he was unwilling that David should have the credit of conquering the national enemies.

248. *A reasonable request.*—Let the students see that there was practically no police protection for farmers and shepherds in those days, and that David's band served a very useful purpose. It was therefore not unreasonable for him to expect to be paid.

249. *Folly and anger.*—The narrative indicates a number of bad passions. Nabal is a foolish man and a churl, as his rough answer indicates. But David is too hot-headed in deciding to fight him. Let the class see that while David's request was reasonable, he had no right to compel payment.

250. *A wise woman.*—Let the students read Matt. 5:9. Let them see how large a part the peacemakers play in the good of the world. Show how prudent was Abigail's conduct.

251. *The soft answer.*—"A soft answer turneth away wrath." Do not lose the dramatic character of the story. David and his four hundred men were hurrying on with murder in their hearts. The quiet, brave woman turns all their anger into peace. David shows he is a true hero in his forgiveness.

252. *The satisfaction of self-control.*—Let the class see that the fool died by his own folly. How

glad David was that he had not given way to his anger. No one is ever sorry for self-control. It is worth noting that Abigail gained a better husband.

253. *Renewed hostility of the king.*—Ask the class how David could have carried on his expeditions and yet escape the jealous watchfulness of Saul. What constant care it must have taken! The class will readily enter into this interesting matter. Show that David kept to the caves of the mountains, making rapid onslaughts upon the enemies, and then seeking safety again.

254. *David's generosity.*—Endeavor to secure picturesque description of the sleeping host and of David's bold approach to the king. Do not be afraid to return to the word "magnanimous." It is one of the best lessons that the students can learn. Let them feel the magnanimity of this fine act.

255. *Another repentance.*—Again secure vivid description of the incidents. Let the students see again the good and bad struggle in the spirit of Saul. The man is really sorry for his jealousy and hatred, but it is the sorrow which lasts so short a time.

256. *A bold flight.*—Here is a good opportunity for a little geographical review. Use the map again. By questions bring out from the class the location of the Philistines; the nature of their enmity; the reason why it was dangerous for David to go there; the fact that they might be willing to receive him because he was Saul's enemy; the

boldness of David in making such a plan. There was really no other course open to him. He trusted that the Philistines would be glad to make friends with so dangerous a foe.

### Summary

A man who is in the right can always afford to wait. David was deprived of his place in the army and in the king's court. He was compelled to be an outlaw, but he steadfastly did the best that he could under the circumstances. As a matter of fact, these rough years were giving him fine preparation for the work of the kingship that was coming later. It is especially to be noted that he kept his generous qualities. This can be seen by his winning the loyalty of his men, acceding to the request of Abigail, and sparing the life of Saul.

### Written Review

The review perhaps calls for rather more play of the imagination than the young students might be able to exercise. If the teacher at the end of the class will help them to see how Abishai felt when he volunteered to go with David, when he saw the chance to kill the king, when he realized his leader's generosity, and when he heard the conversation between David and Saul, it is probable that they may be able to write quite an effective story. It is well worth trying.

### Preparation for the Next Lesson

Ask the students what would be likely to happen in Israel if Saul and Jonathan should both



die. Had David lost his chance of the kingdom by going to the land of the enemy? In the next lesson we shall see how everything worked out for David's advantage.

It will be well to announce that there is a beautiful poem in the next lesson and to arrange that two members of the class shall be ready to recite it in concert. It might even be recited before the whole school.

## XXIV. DAVID, THE KING

### *References:*

Stewart, pp. 11, 29-31, 34-35, 129-30, 221-22.

Price, pp. 71-75, 133-36, 271.

*Dictionary of the Bible*, articles "David" (§ 3),  
"Saul," "Jerusalem" (§ 2), "Aramaeans"  
(Syrians), "Edom," "Ammon," "Tyre."

### **Aim of the Lesson**

To see how David made a success of his kingship.

### **Essence of the Story**

The story of David's way to the throne is a long one and is very greatly condensed. He had clearly in mind his destiny to be the king of Israel, but he was no vulgar plotter and was content to wait until the proper opportunity should come. Moreover he loved Saul and Jonathan. He never lost his tender interest in the big king who had once loved him, and his friendship for Jonathan was undying. He would not therefore undertake any action against them, but waited the inevitable outcome of events. At the death of Saul and Jonathan the way was open for David to assume the kingship in his own tribe of Judah without undertaking any very definite warfare against Saul's son Ish-bosheth. He was able to wait until that temporary kingship fell to pieces and all Israel accepted him as king. David then undertook the

necessary steps, which Saul had never understood, for the organization of the kingdom. First he established a capital, securing the strong city of Jerusalem. He was then ready for the task without which no kingdom of Israel was possible: the subjugation of those troublesome invaders who had always prevented the organization of the Hebrews.

### EXPLANATORY NOTES

NOTE Q. *Jerusalem*.—Jerusalem is one of the very old cities of the world. It is probable that it was largely inhabited and strongly fortified when Abraham came into Canaan. It was in possession of a tribe of the Canaanites known as the Jebusites. When the Hebrews settled in Canaan they did not succeed in dispossessing the Jebusites, therefore Jerusalem had remained continuously a foreign city in the midst of the land. Its location on the borders between the southern kingdom of Judah and the northern kingdom of Israel fitted it admirably to be the capital of the united nation. Its strength and its traditional dignity likewise made it the fitting site for the central city. David showed his rare statesmanship in the selection of this capital.

NOTE R. *Israel and her neighbors*.—Israel had to a great extent subdued the Canaanites, but there were other peoples on her borders who were a continual source of trouble and weakness. The Philistines, as we have noted, were well organized and able warriors. Refer to Note K. We have seen what a constant menace they were to Israel. The Edomites, Moabites, and Ammonites, on the southern and eastern border, were kindred Semitic tribes constantly making war upon Israel and very jealous of any strong development of a national life in that people.

On the northeast border the Syrian tribes were becoming organized, with the old city of Damascus as a capital. These, too, were a danger to Israel. The Sidonians on the northwest coast, or as they were later called, the Phoenicians, living especially in the strong cities of Tyre and Sidon, were a commercial people, more concerned with a development of their commerce than with war, but a people to be reckoned with by any king of Israel.

NOTE S. *David's army*.—The six hundred men who had formed David's troop in the wilderness were the old guard of his army. The leaders among them were the valiant knights. Their deeds of prowess were famous in Hebrew story. With these as a nucleus, David developed an army which was never conquered. The chiefs of his outlaw band, men whom he had trained under his own eye, became the generals of his national forces. He was undoubtedly one of the great warriors of antiquity.

### Suggestions for Teaching

#### THE POINT OF CONTACT

Ask the class why Washington is considered a national hero. Then ask why we thought Moses was a national hero of the Hebrews. This will be a good opportunity for a moment's review of Moses' great work as the founder of the nation. If Moses founded the nation, David really founded the kingdom. We are going to study the hero who made Israel great.

257. *David's patience*.—Let the class see how long David waited for the throne. The hope came to him in his youth when he was anointed. When he led Saul's armies it was evident that he was preferred by the people. But he never made a

false move. He waited for the proper time. Ask them if this is a mark of greatness.

258. *Saul's tragic fate.*—The main point here is for the students to appreciate the tragedy of the death of Saul and his son.

259. *David's sorrow.*—Let the class feel the reality of David's grief. The death of Saul and Jonathan opened the way to the throne, but David's friendship was greater than his ambition. Emphasize again the magnanimity of forgiveness.

260. *David's dirge.*—The sorrow of David is beautifully expressed in the song. Try to bring out the lyric beauty of the song so that they may feel its pathos. Make an effort to have the class commit it to memory.

261. *David's triumph.*—Pass rapidly over the events. The important point is that the class shall see that everything turned out to David's advantage.

262. *The capture of Jerusalem.*—There is a good point of contact in the comparison between Jerusalem and the city of Washington. Make the most of the statesmanship of David as an element in his greatness. The noblest leaders of men are always careful to avoid petty jealousies.

263. *The subjugation of the enemies.*—The map should be thoroughly used. It might be well to draw one roughly upon the blackboard, so as to indicate the location of the various enemies. There is good opportunity here for a geographical review.

264. *The loyalty of David's knights.*—The main point of emphasis is the wonderful way in

which men were willing to sacrifice themselves for David.

### Summary

When we come to the triumph of David we can see the steps which made it possible. All his boyhood experiences and the hard difficulties through which he passed prepared him for his great fortune. He was a man who could win men; he was willing to wait; he was dauntless in danger; he cheerfully bore hardships; he always kept his faith that he could do what God wanted him to do. Thus he came to be the greatest of the kings of Israel.

### Written Review

Let the geographical treatment in the study of the lesson be a preparation for the review. Even if the students have made a map let them make another for this special purpose.

### Preparation for the Next Lesson

It would seem that David was so successful that he only needed to hand on his work to good sons for it to be permanent. Does a good father always have good sons? Why not? Recall Eli and his sons. We shall see in the next lesson all the trouble that a spoiled and wicked son gave to a noble father.

## XXV. DAVID AND HIS REBEL SON

### References:

Stewart, pp. 319, 324.

Tristram, pp. 102-3, 201-3, 229-32.

*Dictionary of the Bible*, articles "David," "Absalom,"  
"Cherethites and Pelethites."

### Aim of the Lesson

To show the misery that a spoiled and wicked son may bring upon himself and his family.

### Essence of the Story

This fine narrative of David, one of the most beautiful in the Bible, continues with great fullness to discuss David's private family life. We do not discuss the details of David's sin and of the evils in his family, for these are not appropriate for young students. We simply note that his family life was unfortunate, and then concentrate attention upon Absalom, who had his father's beauty and winning grace, but without his nobility. The story exhibits this man as a hypocrite, a traitor, and a would-be parricide. We see the working out of his utter selfishness. At last we see his fall accomplished through his foolish vanity. David proves himself the shrewd old warrior, forsaking his capital so as not to be cooped up in a siege, taking care to have friends in the city, withdrawing to a distance that his adherents may have opportunity to come to him, carefully planning the

battle that was to put down the rebellion. But we see also the father whose commands to his generals are urgent that Absalom shall not be hurt, and who, when the news of the victory comes, forgets his kingdom in the bitter grief of his fatherhood.

#### EXPLANATORY NOTES

NOTE T. *The gate*.—The gate of an ancient city was the market place, the hall of justice, the club. Everybody came to the gate. Absalom's presence at the gate gave him the opportunity to meet representative people from all over the country who would be coming for various causes to Jerusalem. There was a simple system of justice and of appeal from court to court in those days. The final appeal would be to the king. He might sit in the gate himself and hear the most important cases, or he might depute some judge to represent him. Delay has always been a characteristic of the administration of justice. Absalom shrewdly and hypocritically pretended that, if he had the opportunity, every man's suit would be heard at once.

NOTE U. *Cherethites, Pelethites, Gittites*.—These were different clans of Philistines. While David lived in Philistia he had come to know these hardy warriors. After he became king and defeated the Philistines they seem willingly to have accepted his rule, and he secured a bodyguard of six hundred men from their ranks. His old guard of the wilderness by this time must have been too old for active service. These mercenaries admirably took their place.

#### Suggestions for Teaching

##### THE POINT OF CONTACT

A good beginning might be made with the question, Did you ever see a spoiled child? What



was the matter with the child? Did you ever see a spoiled child that had grown up to young manhood or womanhood? Did you ever see one who grew up to be very beautiful or handsome? Would that be likely to make it worse? That was the trouble with Absalom. He had been brought up in self-indulgence. He was so beautiful that he became utterly vain and selfish.

265. *David's family life*.—Tell the class just enough of the wretchedness of David's sin and the family quarrels for them to appreciate the conditions in which Absalom grew up.

266. *Absalom's beauty*.—Let the class describe him.

267. *Absalom's treachery*.—It may be difficult for the students to understand the exact nature of Absalom's conduct. Explain vividly the scene at the gate.

268. *Absalom's plot*.—Show that the city of Hebron might well have been jealous of Jerusalem. Absalom took advantage of that feeling to make it the headquarters of his treason. His treachery is evident in taking the two hundred men who were innocent of any knowledge of the affair. They were naturally obliged to join him for their safety.

269. *David's friends*.—Let the story be told in such a way as to show how loyal were those who were nearest to David.

270. *David's faith*.—If the students refer back to the story of the Ark carried against the Philistines, there will be a good opportunity for review.

Refer to Note M. Lay emphasis upon David's faith that God would bring him back again to the city.

271. *David's shrewd plan.*—Let the sad journey up the Mount of Olives be graphically described. Be sure that the students understand that Hushai was sent back to pretend to be a counselor of Absalom.

272. *Absalom's fatal vanity.*—A very striking story is this account of the two counselors. Of course Ahithophel was right. The only possibility for the success of the rebellion was in instantly striking a blow. Hushai appealed to Absalom's vanity and persuaded him that everyone would come to his side. This was really the salvation of David.

273. *David's escape.*—Let the students use the map, and see how the swift messengers came from Jerusalem to the Jordan, how David crossed at the fords near Jericho and saved his little company.

274. *The king and the father.*—Draw out very clearly the generalship of David in arranging his army, the solicitude of the people that he should not himself go, and the deep interest of the father in his son.

275. *Absalom's death.*—The principal point here is to bring out the significant details of the narrative by clear questions. It is very brilliantly told.

276. *David's grief.*—Try to make the students sympathize with the feelings of the king. Let

them see the dramatic movement of the story; the watchman looking out, the king waiting, the messenger arriving, the terrible heartbreaking lament.

### Summary

Absalom might have been one of the heroes of Israel. He was unfortunate in that his father spoiled him. He ought to have been won back to strong manhood by his father's consideration and love, but vanity, ambition, selfishness, ruined him. Selfishness was the root of it all.

### Written Review

Call the attention of the students particularly to the fact that the review requires them to consult the Bible and not the textbook. They are to notice the different instances in which David won men to love him. Show that this is one of the finest qualities. The review may be made to cover the five lessons.

### Preparation for the Next Lesson

We have really a special review and a general review, and the two may well be worked together. Explain to the students that in addition to the special study of the five lessons on David we are to make a review of twelve lessons, in which ten of the heroes will be called to memory. Seven of these, including the heroine, we shall want to make our friends and always to remember their story. The other three men we cannot think so well of, though there were good qualities in each of them.

Explain that we are to review the twelve lessons in order to be sure of the ground that we have covered. Tell the class, just as in the previous review, how the directions in chap. xxvi of the student's book are to be followed. The success of the next study will depend upon the effectiveness of the students' preparation for it. Ask them to answer in writing the last question: which of the heroes they think the greatest.

## REVIEW

XXVI. TEN HEROES OF ISRAEL



## XXVI. REVIEW: TEN HEROES OF ISRAEL

### Aim of the Lesson

To see in these persons the heroic qualities which made greatness and happiness, and the evil qualities which produced misfortune.

### Suggestions for Teaching

The review in the students' book is intended to help them to go over the lessons and familiarize themselves with the stories and their meaning. In the class, however, it will be better to follow the method which will gather up the significance of the stories. Inasmuch as there is so much ground to be covered it will be necessary to treat each point very simply.

### THE POINT OF CONTACT

If the class has studied the review chapter a good beginning may be made by calling for a reading of their answers to the question, which of the heroes they think the greatest. Do not allow time for a discussion of these answers, but suggest that it will be well to see what heroic qualities and what evil qualities the different persons present.

*Courage and faith.*—The men who believe that the things that ought to be done can be done are the great men. Let the class tell of Joshua, Caleb, and Gideon, all of whom showed this fine combi-

nation of faith that God will show what is right joined with courage to do it.

*Strength and weakness.*—The strength of these three heroes was glorious. But some men have only physical strength. Call for the story of the strong man who was morally weak. Let them see how pitiable that is.

*Devotion.*—We do not always realize the heroic quality of the women who live at home. It is their loyal devotion to those they love that makes them heroines. Show the students that Ruth had faith and courage which led to her devotion to Naomi.

*Greatness and weakness.*—Samson was physically strong but morally weak. A man may be good in his own life and yet weak in his conduct toward others, so that he does not count for much. The students will remember the good old priest who could not train his evil sons, and so brought disaster to Israel.

*Sacrifice.*—The heroism of leading in a courageous endeavor is easily seen. The heroism of letting someone else lead is not so apparent. The students will know what a "sacrifice hit" means in baseball. Let them see how grand old Samuel gave up his leadership because he saw that Saul was needed to lead against the enemy.

*Bravery and jealousy.*—We should like to admire Saul, the gallant soldier, but he spoiled it all with his jealousy. With a few questions bring out the suspicious character of the unhappy man, and show how it led to misery.



*Friendship.*—One of the finest of all qualities is true friendship. Let the students show how David and Jonathan each possessed the noble trait. They will recognize Jonathan's unselfish friendship, and their review of David's friends will help them to see how wonderfully he attracted everybody to him, and how true he proved to his friends.

*Leadership.*—Joshua, Caleb, Gideon, Samuel, Saul, Jonathan, all had some elements of leadership, but the greatest of them all was David. Let the students tell briefly how he organized the nation, conquered the enemies, and brought peace.

### Summary

Arrange the lesson so as to leave time to talk over these qualities as they apply to young life. On the basis of the definite examples in the heroes, the students will be able to think of the qualities not as abstractions but as simple possibilities. We see again that there is only one greatest heroic life. Jesus had courage and faith. He believed that God sent him to help, strengthen, and save men, and nothing frightened him from his task. He met Pharisees, rulers, and soldiers, without fear. He must have had a fine physical manhood also, for he bore a tremendous strain of work. But there was no moral weakness in his young manhood. He conquered temptation gloriously. Jesus' whole life was a devotion to those whom he loved, and he loved everybody. He was beautifully good, but he had no weak good-nature. He sternly rebuked

those who were wrong, even among his disciples. He took a whip and turned out those who were profaning the temple. He told the Pharisees that they were blind guides of the people. His is the supreme sacrifice. He gave his life a ransom for many. And he had no jealousy. He was ready to bear all the burden, and let others reap all the benefit. Who ever knew of such a friend as Jesus? His friends loved him, so that they were willing to work in his name, and at last to die for his sake. Jesus was a master of men. If David made the kingdom of Israel, Jesus made the kingdom of God.

As the Review thus culminates in a few words upon the greatest of the Heroes of Israel, the wise teacher will be able to add a suggestion about following Jesus as the way to the heroic life.

## SOLOMON

XXVII. SOLOMON, THE WISE KING



## XXVII. SOLOMON, THE WISE KING

### *References:*

Stewart, pp. 108-9.

Tristram, pp. 232-33.

Price, pp. 72, 136-39.

*Dictionary of the Bible*, articles "Solomon," "Temple" (§ 2), "Cedar," "Hiram," "Sheba, Queen of."

### Aim of the Lesson

To show how a man who seeks goodness may achieve greatness.

### Essence of the Story

Solomon was always regarded by later Israel as the wisest of men. The story shows how he early sought wisdom for his kingly duty, and how as a result all wealth and honor came to him. Part of his devotion to his royal duty was the building of the costly temple. This was done as an act of religious devotion and national duty. The prayer of Solomon expresses a beautiful sense of the spiritual presence of God. The visit of the queen of Sheba is a dramatic presentation of the impression which the magnificent sovereign made upon the world.

### EXPLANATORY NOTES

NOTE V. *The real and the ideal Solomon.*—As a matter of fact Solomon really led Israel into a development that was unnatural. He built up a splendid court, and by the side of the costly temple put up a far more costly

palace. His heavy taxation caused the kingdom to fall to pieces at his death. However, the reign of Solomon was a very brilliant one, and was remembered in later years as a time of national greatness. The evils were all forgotten, and Solomon was thought of as the ideal king. The later historians, who wrote the story that we study, held this point of view. So far as the students are concerned, it will be best to keep entirely to the story, and to leave out of account all the unfortunate consequences of Solomon's reign. And this is perfectly justifiable, because the ideal story of the wise and wealthy king is true to the facts of human life.

NOTE W. *The Phoenicians*.—The Phoenicians, or Sidonians as they are called in this story, were altogether the most highly civilized people of Palestine. We have already noted their commercial character. They traded with all the countries of the Mediterranean. They developed the arts to an extraordinary degree. Their own palaces and temples were of great beauty. They were not a fighting race, and had already been glad to make alliance with David. They were still more willing to continue alliance with his wealthy son. The commerce of Israel was very valuable to Tyre and Sidon. Solomon on his part was glad to make use of the skill of the Phoenicians for the building of his temple and palace.

NOTE X. *The cedars of Lebanon*.—In the Lebanon Mountains to the north of Palestine grew the beautiful lofty cedars that were so greatly prized for building operations. Already, two thousand years before the time of Solomon, the Pharaohs of Egypt had cut these timbers for use in the Valley of the Nile. All the nations of the East looked to these splendid forests for the best building timber for their large structures. The Phoenicians

were skilful woodmen, and knew how to transport trees to the coast, make them into rafts, and bear them again through the country. The forests today are almost entirely destroyed. Our picture shows some of the few cedars that are left.

### Suggestions for Teaching

#### THE POINT OF CONTACT

A question that is likely to excite interest and to be significant is, What would you ask for, if you could have anything that you want? It may be followed with the question, What would you ask for, if you knew you were going to be President of the United States? After the answers have been discussed, the class will be ready for the question, What would you ask for if you were a new king, just succeeding David on the throne? We are going to see what David's son really desired and what came of it.

290. *The Solomon of the story.*—Briefly explain that we are to study the most brilliant of the Hebrew kings, whom the later ages loved to honor.

291. *Solomon's wise choice.*—By questions, draw out the fact that Solomon must have been wondering what kind of reign he would have, and this was a preparation for the dream in which God offered him his choice. Make clear that it was not a general wisdom that the young king asked for, but the ability to fulfil his duties as a king and a judge.

292. *The reward of duty.*—Try to show the

class that honor and wealth are never to be sought for themselves. Just to wish to be rich and to be great are ignoble ambitions. The greatest of men have been most anxious to do their duty. The reward came without their seeking it. Explain to them Tennyson's fine couplet which could be just as well applied to America. Let the class give illustrations of men who received honor without seeking it.

293. *The Phoenicians' help in the temple building.*—Have the students look at the map. Recall if possible what has been learned of the Phoenicians. Explain the value of the Phoenicians' alliance with Solomon.

294. *The cedars of Lebanon.*—Review briefly David's subjugation of all his enemies, that the class may see the peace and prosperity of Solomon's reign. Ask them what kind of trees are especially valuable for great timbers. Explain that the cedar belongs to the same family as the pine. Let the class explain why the Phoenicians were engaged to cut the trees.

295. *The transportation of the cedars.*—An interesting point of contact can be made with the students' knowledge of our modern lumbering operations. They will know how trees are cut in forests, floated in rafts down the rivers or lakes, and transported across the country. It will be an interesting bit of imagination to compare this with the enormous difficulties of transporting large timbers through mountainous countries, and through



the open sea, in the days when there were no rail-ways or steam tugs. Do not miss the point of the interchange of commercial commodities.

296. *The temple as a building.*—The two dates in the first and fourth paragraphs will enable the students to calculate the exact time occupied in the temple building. It will be very helpful to compare its size with some building in your neighborhood. Note the richness of the ornament of the temple.

297. *The dedication of the temple.*—The spiritual meaning of this beautiful narrative, and of the prayer, ought to be felt by the young students. Ask them if God could dwell in a temple. Of course he cannot. But we can draw near to him in the house where we worship him, and he will always hear our prayer for forgiveness and strength.

298. *Solomon's thanksgiving.*—Ask the class what great promises had been given to the old heroes, Abraham, Jacob, and Moses. Ask if these had been fulfilled. Let them see that Solomon was giving thanks for the great blessings which had come at last to Israel.

299. *The visit of wonder.*—If the students are reading carefully their lessons one of them can quickly tell of the visit of the queen, which showed the impression that Solomon was making on the world.

300. *Solomon's greatness.*—The story naturally concludes with the account of the great success of the wonderful king.

### Summary

The story clearly means that the man who wanted ability to do his duty, and who desired to honor the Lord, found wealth and honor for himself.

### Written Review

It is always valuable to find men in our own day who exhibit the same virtues as those heroes of the past. There are plenty of noble examples of those who have been supremely anxious to discharge their duties and have found honor without seeking it. Encourage the students to make an effort to get material for such an account for the notebook.

### Preparation for the Next Lesson

Tell the students that we have been studying about kings who led their people in the right way, but in the next lesson we are going to see what happened when a king led them in a wrong way. A different kind of hero was needed. Tell them the story is one of the grandest in the Bible.

## TWO PROPHETS

- XXVIII. ELIJAH, THE CHAMPION OF PURE RELIGION
- XXIX. ELIJAH, THE CHAMPION OF JUSTICE
- XXX. ELISHA, THE HEALER AND COUNSELOR



## XXVIII. ELIJAH, THE CHAMPION OF PURE RELIGION

### *References:*

Stewart, pp. 72, 134-37.

Tristram, pp. 51, 165-67, 208-9.

*Dictionary of the Bible*, articles "Elijah," "Ahab,"  
"Baal."

### **Aim of the Lesson**

To show how a brave God-fearing man can lead a nation to see the evil of its ways.

### **Essence of the Story**

The kingdom of Israel was developing in a wrong direction. Ahab, the son of the powerful king, Omri, was an able warrior; his kingdom was prosperous, but he was a man with no ideals. He had married a Phoenician princess. The luxury and sensuality of the Phoenicians had been introduced into Israel. Ahab was copying his wealthy and idolatrous neighbors. Meanwhile, in the desert, a stern, strong, and simple man was thinking over the situation. He was sure that his people were being led away from their God and his righteousness. He became profoundly convinced that God was calling him to lift up his voice against the evils. He believed that he would dare to announce a drought as a punishment for the people. It was supposed at that time that all calamities were penalties for sin. He penetrated to the presence of the

king, and flung out his message. Elijah, the prophet, was providentially cared for while Israel suffered from the drought. After three years the stern prophet returned to summon Ahab to a great test whether Jehovah or Baal was to be followed. The dramatic test took place at Carmel. Baal was discredited and his prophets were slain. The drought broke in a wonderful rain storm. Elijah's championship of Jehovah was sustained.

### EXPLANATORY NOTES

NOTE Y. *The divided kingdom*.—We are making little endeavor to follow the course of Hebrew history in these stories. Each story really is complete in itself. But it is well for the teacher to realize that after the death of Solomon the kingdom was divided into two parts. The major portion of the land threw off the sovereignty of the house of David, and chose a new king for itself. This kingdom kept the name Israel. The single tribe of Judah remained loyal to the Davidic house and kept its own name. The kings of the north were men without high religious ideals. The strongest of them was Omri. It is with his son, Ahab, that our story has to do.

NOTE Z. *Baal worship*.—Primitive peoples very often worshiped the powers of nature. They realized the wonder of the propagation of life. They believed that the male and female principles run through all nature, often identifying the sun with the male principle, and the moon with the female. Thus they worshiped male and female deities. It is easy to see how gross immorality might grow up about such worship. The worship of Baal was so unspeakably vile that the life of Israel was in danger of complete pollution. Added to this, there were very

often hideously cruel rites connected with the worship. Elijah must not be thought of as a bigot fighting for his own ideas, but as a patriot seeking to save his nation from moral ruin.

NOTE AA. *The Hebrew prophet.*—The prophet was very much more than a predictor. "Prophet" really means spokesman. He was the man who spoke for God. He was the preacher of his day. Beginning with Elijah, there was a succession of eloquent preachers, who spoke for national and social righteousness. We do not include many of these preachers in our hero stories because we have no account of their lives. Their brilliant sermons are too difficult for young students to read. It might be well for them to know, however, that Israel had a score of heroes of the same spirit and power as Elijah.

### Suggestions for Teaching

#### THE POINT OF CONTACT

301. Raise the question whether a preacher needs to be a brave man. In a town in one of our Middle States a large part of the population engaged in a lynching. The preacher on Sunday morning told them that they were cowards and law breakers. Was that a brave act? Ask the members of the class if they have ever heard of Martin Luther. Draw out from them or tell the story of Savonarola. Explain that we are to study one of the heroes of Israel who was a preacher. And draw from them that the preacher in that day was called a prophet.

302. *The Baal worship.*—We shall see the kind of king whom Elijah had to meet. Explain that he

had married a princess of those Phoenicians whom we have studied. Find their territory on the map and recall what we have learned about them. Explain that they were idolaters, and tell something of the nature of their idolatry. Ask if Ahab ought to have married a princess of that land. Of course, if he married her he must let her keep her own religion, but did he need to adopt it himself and make it popular among his people? Be sure that the class sees the dramatic contrast between the luxurious king in his splendid palace and the rudely clad prophet from the desert.

303. *Elijah at the brook*.—This story is long and the less important parts should be told very briefly. Do not raise the question about the drought being sent as punishment. If the students ask, explain that it was the old conception of natural calamities. Encourage the class to be able to give the points of the story vividly and rapidly.

304. *The widow's cake*.—The map may be used to indicate the journey. Start from the Sea of Galilee and go across to Zarephath. Draw out the story quickly.

305. *The widow's son*.—This also should be briefly treated.

306. *The result of the drought*.—Let the class explain the terrible condition produced by the three-years' drought.

307. *Elijah and Obadiah*.—There is a good contrast to be made between these two. Obadiah was a worthy, God-fearing man but very timid.



308. *The scene at Carmel.*—The dramatic character of this wonderful story is a large part of its power. The teacher should thoroughly think out the scene in advance, and be able, by appropriate questions, to draw out its chief features from the class. Especially make clear the meaning of Elijah's question. The people were to be compelled to make a decision.

309. *The frenzy of the Baal prophets.*—The utter failure of these prophets to secure any response from their dumb god is the point of the narrative. Practice the proper tone of irony with which Elijah must have mocked them.

310. *Elijah's prayer.*—Note the great change in the prophet's manner. He was going to call upon the one true God to hear him. Let the class feel the solemn character of his preparation for the sacrifice. Read to them the noble prayer, and read it well. Let the whole class recite it solemnly together.

311. *The slaughter of the Baal prophets.*—Of course this was a horrible carnage. The class ought to understand that these men were deceiving the people, and that Elijah was following the practice of those days. We would not kill people today, even if they were false preachers.

312. *The coming of the rain.*—The dramatic events which closed that great day at Carmel can be drawn out quickly from the students. Let them especially see Elijah's spirit of supplication for his people that led him to prayer while others

feasted, and then his great excitement which made him run as courier before the king's chariot.

### Summary

The story reveals the tremendous power of a man of conviction. We have noted Savonarola and Luther. Let the members of the class suggest any others of whom they think. They will probably have studied John the Baptist. They ought to be able to see that Jesus had the same courage as Elijah, though he was of a more gentle spirit. There will probably be local examples of bravery which may be suggested. It is always well to see the virtues of these heroes in common life. The nobility of trusting in God, and belief in the right against any odds, are the thoughts that should remain with the students.

### Written Review

If the imagination of the students can be sufficiently kindled, so that they can feel themselves present at the dramatic scene on Carmel, they may be able to do the review quite well. Encourage them to do a bit of original story-telling. If, however, the teacher feels that this review is too difficult they may be asked to write about someone whom they have known, who stood for the truth against heavy odds.

### Preparation for the Next Lesson

Do you suppose that such a man as Ahab entirely changed his conduct? We shall find that

he went right on with his wickedness. We have seen that Elijah stood against him when he was false to his religion. We shall see in the next lesson what Elijah did when the king thought himself safe after murdering a man and stealing his property.

## XXIX. ELIJAH, THE CHAMPION OF JUSTICE

### *References:*

Stewart, p. 125.

*Dictionary of the Bible*, articles "Elijah," "Ahab," "Jezebel," "Jezreel," "Naboth."

### **Aim of the Lesson**

To show how a brave man may come through discouragement and be prepared for a new contest, and how God takes care of him through it all.

### **Essence of the Story**

In very striking contrast, there is presented to us the failure of Elijah's bold endeavor. The drought was ended, the people forgot its meaning, Ahab was entirely under the influence of Jezebel, and there seemed no hope of a national revival. Elijah fell into complete discouragement. He fled for his life into the wilderness, and then to Mount Sinai. He wanted to be sure that there was one place where he could find God. The Lord very graciously comforted him, showed him the importance of patience, and gave him a young prophet to be his friend and successor. Soon there arose another opportunity for boldness. Ahab was guilty of a piece of shameful tyranny against a man who could not resist. Elijah appeared upon the scene and denounced the king and his queen. If they thought the prophet had been afraid of

them, they were soon undeceived. The last scene in Elijah's life seems to fit his stormy character, for he is swept up to heaven in the mountain storm, leaving Elisha behind him to carry on his work.

### Suggestions for Teaching

#### THE POINT OF CONTACT

The students may be brought to an appreciation of the lesson by the questions: Can a brave man ever be afraid? Is it ever right to run away? Let us see if Elijah was justified in taking flight.

313. *Elijah's hope*.—Recall rapidly the victory of Elijah over the prophets of Baal. Show that Ahab must have been very much troubled over the slaughter of his friends. Ask if it would be natural for Elijah to expect the people to give up Baal after such a wonderful scene. But show that people are often moved to repentance by excitement, and then go back to their sins when the excitement is over.

314. *Elijah's disappointment*.—See that the answers to the questions in the book bring out the fact that Jezebel was the real power in Israel, so that Elijah saw that he could not succeed. Have the students find Jezreel above the middle of the map, and then Beersheba in the southwest corner. Draw from them that Elijah needed food and sleep, and that the Lord kindly gave him these before he told him of his duty.

315. *Elijah at Sinai*.—On the map at the beginning of the book notice the desert journey from

Beersheba to Mount Sinai. Use the opportunity to recall that Moses led the people to this mountain. It may be difficult for the students to understand the parable that was acted before Elijah. Explain that his troubled spirit was not softened by the wind, the earthquake, or the fire, but that he heard God in the still small voice. So God would tell him that the nation could not be saved by slaughtering false prophets. He must have patience. Hazael, the new king of Syria, would help to get rid of the idolatry by his wars against Israel. Jehu, the new king of Israel, would help also to bring it about, and Elisha, the prophet who should succeed Elijah, would have his part in the purification. So great things take time. Ask the class why slavery was not ended in a day, and why the liquor traffic has not yet been destroyed, and why gambling and prize-fighting have not been stopped. We must never give up trying to overcome evils, but we must not be discouraged if we do not succeed at once.

316. *The seven thousand.*—It is very important that the young people shall not think that the good man is always alone. They always suppose that if they should refuse to cheat at school or engage in some evil practice, they would be alone. There are generally more good people than we think. Let them see how surprised Elijah must have been when he found that there were seven thousand who had never followed the Baal worship.

317. *The call of Elisha.*—This may be treated briefly.

318. *Ahab's meanness.*—Ask the class what the king and queen probably thought of Elijah after he had disappeared. They were living their comfortable life, supposing that the troublesome prophet was gone forever. Very likely Jezebel said with a good laugh, "I frightened him out of the land." Let the students see that the king was laying out his grounds and needed Naboth's vineyard to complete them. Naboth was not mean about it, but he could not bear to sell the land that had come down to him from his ancestors. Let the class discuss the littleness of the king in getting sick over the matter, and the wickedness of Jezebel in her promise.

319. *Jezebel's plot.*—Explain the meanness of pretending to do honor to Naboth by making him preside over the meeting at which he was to be falsely accused. The law required two witnesses. Let the students tell how the plot worked.

320. *Ahab's satisfaction.*—The king willingly accepted the result of his wife's plot. Let the class see the weakness of his wickedness.

321. *Elijah's sudden appearances.*—Recall the suddenness of Elijah's first appearance. Let the class see that Ahab was delighted with his new possession and never thought of the consequences. Give them some illustrations of the way in which conscience sometimes startles a man.

322. *Elijah, the champion of the weak.*—By skilful questions draw out from the class the king's feeling of safety that there was nobody to interfere with him, and the courage of Elijah who dared to

speaking to him so sternly. Ahab did not dare to kill the prophet. So many a bold man has been saved by his very boldness. Let them see carefully that the bravest of all brave acts is for the strong to defend the weak.

323. *Elijah's departure*.—Let the students bring out the details of this grand narrative. The prophet feels that he is to leave. He wants to save his young companion from seeing the departure. But Elisha also has a premonition that the end is near and will not let his master go alone. Elisha is brave enough to continue to the last.

324. *The new prophet*.—When a great man dies it never seems as if anyone can carry on his work. We shall see what Elisha could do.

#### Summary

Elijah might be discouraged, but he could never be defeated. Jezebel had threatened his life, but he was ready to return and to defy the king and queen when they opposed the poor man. It is much easier to be brave in an army or a campaign. Bravery becomes sublime when it is utterly unselfish, when the hero is taking the risk alone. Elijah is one of the grand characters of the Hebrew history.

#### Written Review

Let the students see clearly that Ahab was in this instance a bully. They will understand that better than a tyrant. Encourage them to discuss in their papers the difference between the hero and the bully as they have seen them.



## XXX. ELISHA, THE HEALER AND COUNSELOR

### *References:*

Stewart, pp. 291-95.

*Dictionary of the Bible*, articles "Elisha," "Naaman,"  
"Gehazi."

### Aim of the Lesson

To see the heroism of helpfulness.

### Essence of the Story

Elisha lived during very troublous times in Israel. The Syrians brought the kingdom into great weakness. It was his duty to be a comforter, to encourage the kings to believe that all would come out well. He was called to be a healer and a counselor. We have a great many stories of Elisha. There are more miracle stories connected with his name than with any other man in the Old Testament. This evidently shows that he must have been a very kindly and helpful man so that the wonderful stories grew up about his name. We select from the many stories the four that are most significant. The payment of the widow's debt illustrates his kindly helpfulness to those in need. The healing of the leper shows his wonderful faith, his power with men, and that same stern opposition to evil which his great master, Elijah, manifested. The story of the capture of the Syrian soldiers is

very suggestive of the spiritual fact of God's omnipotent care of his own servants. The last message to the king shows the old prophet still anxious to stir the king to activity and faith.

#### EXPLANATORY NOTE

NOTE BB. *The kingdom of Syria*.—If we recall David's defeat of the Syrians at Damascus we shall remember that that people were just establishing their kingdom in David's time. In later years they gathered strength. By the time of Elisha, Syria was the most powerful kingdom west of the Euphrates. It was very natural that the Syrians should make war upon their neighbors. Unfortunate Israel, therefore, suffered very severely. It is likely that a heavy tribute had to be paid and that many slaves were taken to Damascus. Elisha was the adviser during all the times of the Syrian wars. His last counsel was that the king should be strong to conquer those troublesome enemies, and soon after Elisha's death the Syrians were subdued.

#### Suggestions for Teaching

##### THE POINT OF CONTACT

325. It would be a good beginning if the teacher or the class could think of some person of the community holding an important position who had died and had been followed by some efficient successor, or of some person who had resigned and had been succeeded by an able occupant of the office. Tell them of the great missionary who said: "God takes the workers, but the work goes on." It might have seemed that nobody could succeed Elijah. As a matter of fact, Elisha was the man

that was more needed for the new work that was to be done. Elijah did his part, Elisha did his. So we are never called to fill another's place. Each of us has a place of his own.

326. *The widow's debt.*—Explain that it was the old custom that if a man could not pay his debt, he or his family could be sold into slavery. This widow was confronted with the calamity of losing the sons that were to be her support. The students can easily tell the story. The people remembered a great many of these stories of Elisha's help to those that were in trouble.

327. *Naaman the leper.*—Explain to the class how the Syrian kingdom had grown, and had become strong and the oppressor of Israel. Ask the class whether a girl stolen from her own land and sold into slavery would be likely to be sorry for her heathen master. This little Hebrew maid must have been tender-hearted. Let the class realize what a grand visit Naaman made to Israel, with costly presents and a letter of introduction to the king.

328. *Elisha's strange directions.*—If you remember that the Syrians were stronger than Israel, you can see that the king of Israel thought that his enemy was trying to pick a quarrel with him. How could he heal leprosy! Let the students feel the embarrassment of the situation. Then let them see the faith of the prophet who knew that God was with him. Vivid description is important to make these stories real. Let the teacher not be afraid of

using the imagination. The scene might be described in this way: "Elisha is living quietly in his own little home with his single servant Gehazi. Suddenly a great noise is heard. A number of richly-dressed servants are running into the town shouting at the top of their voices, 'Make way for my lord Naaman!' They are followed by a number of soldiers on horseback with glittering spears. After these are camels, heavily laden, their great packs filled with costly stuffs and goods. At last comes the great general himself in his splendid robes, riding in a chariot. The whole cavalcade comes to a halt at the door of Elisha. Naaman looks haughtily toward the little house expecting that the prophet will come forth and bow before him. He is accustomed to receive the homage of all inferior men. But soon a messenger comes out of the house and gives the great man some directions for his cure. And they seem to be very absurd directions. Naaman flies into a great rage and commands his chariot to move forward." At this point the students will have come into the spirit of the story and will be able to carry on its details. Note that Naaman speaks of the rivers of Damascus which have always been noted for their beauty.

329. *Naaman's gratitude.*—It was a very different company that came back to the prophet's house. All the pride of the state exhibition was there still, but the general was a humble man. Be sure that the class understands why Elisha would

not receive a present. Religion has been sadly hurt by the men who are always wanting fees for everything they do. Note that Naaman wanted to take some of the sacred earth of Palestine in order to make an altar to the God of Israel in his own land.

330. *Gehazi's punishment*.—We see the spirit of greed: how Gehazi thought it would be too bad to let an opportunity for gain go by. It will be a good lesson to note the steps in the wretched man's fall. First he is covetous. Then he plans a lie to tell Naaman. Then he must deceive his master by taking the present from the servants before they reach the house and concealing it. Then, when he is challenged, he must answer with a lie. Let the class see that simple straightforward honesty is the only safe road in life.

331. *Elisha's good counsel*.—Explain that the wisdom of Elisha enabled him to advise the king regarding the movements of the Syrian army. The Syrian king at last decided to capture the man who was so dangerous. If the map is consulted it will be seen how far into Israel the Syrians came, and how near to Samaria, which was the capital.

332. *The unseemly defenders*.—The great moral heroes have never been afraid. When Luther was advised not to go to Worms, where he was in danger of the whole power of the empire, he said he would go though there were as many devils as there were chimneys on the housetops. Lincoln was told that he would never reach Washington alive, but he went fearlessly to his duty. Jesus was

advised not to go to Jerusalem, but he never faltered. All these heroes believed that God's power was about them. Heroes have not always been preserved, of course, but they have always believed that, if it were best, God would save them. Show the class how beautifully this great truth is pictured in this story where the servant's eyes are opened to see the unseen army of the Lord.

333. *Elisha's generosity*.—There has been much discussion as to whether Elisha told the truth. We may be very sure that the Syrians did not think that they had been seriously deceived when they found how it all turned out. Ask the class what a king would naturally do when he found his enemy in his power. But Elisha reminds him that he would not slay his own prisoners in cold blood, still less those who had been conducted under promise of security. Show the magnanimity of Elisha's conduct.

334. *The bow and arrows*.—The prophets were very fond of using illustrations to carry out their ideas. The class may give quickly this story. Then ask them how many times a real hero is willing to try. Perhaps some of them remember the story of Bruce and the spider, or they will be able to tell of success that has come to young people, or to older, by trying again and again and yet again.

The daring men like Elijah seem to be heroes rather than the kindly, helpful men like Elisha. We must not forget that there are many kinds of heroes. It is probable that Israel would have gone

to pieces if it had not been for the strong, patient service of Elisha. The class can name some heroes in its own community who are doing good in a helpful way.

#### Written Review

Tell the class to be sure to find out from somebody the facts about the hero of helpfulness. If the students try hard enough they can learn of some noble men or women who may not have had a great place, but who made a deep impression as healers or counselors.

#### Preparation for the Next Lesson

If the times of Elisha were troublous, what shall we think of a time when the enemies of the Jews had destroyed their city and carried the people into captivity? We are to study in the next lesson a hero who came to his people at the lowest point of their fortunes, and helped them to a new start.





## PATRIOTS IN TROUBLOUS TIMES

- XXXI. NEHEMIAH, THE BUILDER
- XXXII. ESTHER, THE PATRIOT QUEEN
- XXXIII. JUDAS, THE HAMMERER
- XXXIV DANIEL AND HIS FRIENDS



## XXXI. NEHEMIAH, THE BUILDER

### *References:*

Price, pp. 279-90.

*Dictionary of the Bible*, articles "Nehemiah," "Jerusalem" (§ 4), "Persia," "Sanballat," "Samaritans."

### **Aim of the Lesson**

To show the value of shrewd, courageous, patient persistence in a good undertaking.

### **Essence of the Story**

We pass over nearly four hundred years of Hebrew history since the last lesson. The aim of this course is not to teach the history of the Hebrew people, but to select a few of the striking heroes. During these four hundred years some of the greatest men of the Hebrew race lived and worked. They were the prophets, but we do not possess the stories of the prophets in simple form, as in these other hero stories. We have their sermons and speeches. These are too difficult for young students to read. It will be best for them to wait for a few years before they make a study of the prophets, who were indeed the greatest of the heroes of Israel. We pass then to a time when the city which David had conquered and the temple which Solomon had built were destroyed by enemies. The Jews were carried away into captivity. A

miserable remnant alone was left in the land and the city was desolate. For one hundred and fifty years this desolation continued. Pious Jews in the East never forgot the city of their fathers. At last one of them, a prominent official of the Persian court, obtained permission to go to Jerusalem and to rebuild the wall. That was necessary in order that the city might be free from attack, and the inhabitants have an opportunity of growth and prosperity. This man, Nehemiah, in spite of the danger in obtaining the permission, the discouragement of the feeble people in Jerusalem, the scorn, the opposition, and the plots of enemies, carried through his enterprise, and gave the Jews once more a secure capital. He started them on a new career of prosperity, so that he was looked upon by later generations as the builder of the nation.

#### EXPLANATORY NOTES

NOTE CC. *The captivity*.—The people of the northern kingdom were first carried away into captivity and later the people of Jerusalem and Judah. These latter were taken to Babylonia, the original home of Abraham. In the course of time they spread all over the eastern empire. They entered into business and many of them became quite wealthy. Some attained to high positions. Very naturally, therefore, they remained in the eastern lands instead of returning, when it was permitted, to the desolate city of Jerusalem.

NOTE DD. *The kingdom of Persia*.—It was the Babylonian empire which carried the Jews into captivity. This

government was overthrown by Cyrus, the king of Persia, and the great Persian empire succeeded to all that Babylon had owned. The Jews were very well treated by the Persians, and so felt all the more at home under that government. Cyrus gave permission to the Jews to return to Jerusalem if they desired, but very few of them had taken advantage of that opportunity. In the time of Nehemiah the wealth and learning of Judaism were all in the East. Jerusalem was in a very low condition. And yet the Jews were intensely interested in the home of their fathers. Nobody knew just what ought to be done to improve conditions in the homeland.

NOTE EE. *The Samaritans*.—When the northern kingdom was carried into captivity people from the East were taken to Israel and settled in that land. These intermarried with the Israelites, making a mongrel population. Because Samaria was the capital of the old kingdom this mixed population were known as Samaritans. They were very jealous of the Jews, and, as we see in the story, very much opposed to any enterprise that sought the advantage of the Jews.

NOTE FF. *The Book of Nehemiah*.—This book is of especial interest because it is the personal narrative of the vigorous governor who built the walls. In his straightforward, simple style he tells us exactly what he did, how he prayed, how he planned, how he succeeded. If it sometimes seems as if he were a little boastful, we must remember that he is telling the story just as it happened, simply desiring that posterity shall know the facts. We should be greatly the losers if there had not been kept for us this valuable personal account of this great man.

Suggestions for Teaching  
THE POINT OF CONTACT

335. The teacher may ask, "Suppose I should do a very heroic deed and then should write an account of it and send it to the newspapers, what would you think of me? It would seem to be very boastful, would it not? But suppose I should do something very important for the nation which ought to be known as a part of the national history, do you think it might be proper for me to write an account, so that future generations might have the story? Would we not be very glad if we had Washington's own account of the Revolutionary War? Of course we have a great deal of it in his letters, but he never wrote a book about it. Some noble men have written their recollections of the great deeds in which they have been engaged." Be sure that the students understand the word "Memoirs." We have been studying about a number of the heroes of Israel, but we have never yet had the story from the hero himself. We are now going to study Nehemiah's own account of his enterprises.

336. *Nehemiah the patriot*.—Ask: What is a patriot? Then ask the members of the class if they are all patriots. Ask them how much it costs them. Ask if it ever cost anybody anything to be a patriot. Then make clear to them the condition of the Jews in Babylon and Persia after one hundred and fifty years' captivity. Ask how many of the class are at least the great-grandchildren of foreigners. Of course they do not feel any patriotism toward the

old land of their great-grandparents. That is long since forgotten. But, of course, their people came willingly to the new land. The Jews were taken captive. Yet the Jews had become very comfortable in the East, while Jerusalem had become more and more miserable. It is very touching, therefore, to realize that they still loved Jerusalem. Nehemiah differed from most of them, however, for he was the man who was willing to show his love by deeds.

337. *The sad news.*—Let the students consult the map. Ask them where Abraham came from, and let them see that Susa is even farther from Palestine. Picture vividly the condition of Jerusalem as it was reported to Nehemiah. Note Nehemiah's religious feeling. Be sure that the students refer back to ¶ 62 on p. 67 of their books. It is always a good plan to link the stories together by these common points.

338. *Nehemiah's request.*—Let the students recall what happened to the Egyptian butler because he offended the king. They will thus be able to see how careful Nehemiah had to be. Point out that he was so wise that he was able to obtain leave of absence, permission to rebuild the wall, and an order on the king's representatives for all the material needed both for the wall and for his own house.

339. *Nehemiah's triumph.*—Let the students use the map and refer back to Abraham's journey and see that it was along the same route, up the Euphrates, and then down through Syria, that

Nehemiah and his soldiers had to go. The following questions may be used to advantage: In what condition would Nehemiah find Jerusalem when he reached it? Suppose the City of New York had been laid in ruins during the Revolutionary War and nothing had been done with the rubbish since, what condition would it be in now? Jerusalem had been waste as long as that. What would be the wise thing for Nehemiah to do before suggesting to the people that they should build? Show how carefully he found out the exact facts.

340. *Nehemiah's encouragement.*—The important point is that the man who had just come was full of hope, cheered the people, and told them that the thing could be done.

341. *The first opposition—scorn.*—Explain briefly who the Samaritans were, that they were jealous of the Jews, and despised them. Draw out from the class—what its members also very well understand—that it is hard to be laughed at.

342. *The second opposition—violence.*—This is a bit of very vivid description that the students ought to be able to reproduce. The workmen had to be ever on the watch, ready to drop their tools at any moment and take their weapons. When people cannot stop us by laughing at us, they often try to do so by force.

343. *The third opposition—falsehood.*—When people cannot stop us by force, they begin to slander us. Let the students see that Nehemiah met these three very trying oppositions with calmness,



courage, and good sense, and went right on with his work.

344. *The completion of the walls.*—Nehemiah pushed the work so vigorously that it was finished in less than two months. If he had delayed, he might easily have been interfered with. Let the students see the value of his resolution and dispatch. Show that after the wall was built he took every precaution against surprise.

345. *The dedication.*—Make very plain that this straightforward, strong man was a man of prayer who worked with all his might and trusted in God. When it was all finished he gave thanks to God, who he felt had helped him.

#### Preparation for the Next Lesson

Nehemiah gave up ease and a sure position for a dangerous enterprise, because he believed that his people needed him. Recall that Moses gave up his position in the Egyptian court in order to stand with his people who were slaves. And when Nehemiah undertook the task he carried it through without allowing anything to daunt him. Many a lesser man would have failed, but Nehemiah triumphed over every opposition.

#### Written Review

Discuss with the class the heroism of doing right in spite of scorn, violence, and slander. Point out how such heroism may be shown today. Use such illustrations as you can find. Encourage the

students to record in their notebooks some instances that they may have seen.

#### **Preparation for the Next Lesson**

Ask if all are agreed that it was patriotic for Nehemiah to give up his office as favorite of the king in order to go to Jerusalem and help his people. Ask if a woman had done the same thing whether it would be equally patriotic. Then suppose she risked a higher position, even the throne, in order to be true to her people, would that be patriotic? And what if she risked her life? The next lesson deals with a patriotic queen, a beautiful Jewess who became a heroine.

## XXXII. ESTHER, THE PATRIOT QUEEN

### *References:*

Tristram, pp. 79-81.

Price, pp. 248-61.

*Dictionary of the Bible*, articles "Esther," "Esther, Book of," "Purim."

### **Aim of the Lesson**

To show the fine heroism of a woman's brave deed.

### **Essence of the Story**

This is a very picturesque story of the time when the Jews were living in Persia. The luxurious king, becoming offended with his queen, deposed her. Among the numerous maidens presented to him for her successor he chose the beautiful Jewess, Esther, without knowing the nation to which she belonged. Meantime Haman, the king's favorite minister of state, had taken great offense at the conduct of Mordecai, Esther's cousin, and for revenge obtained the king's permission that all the Jews should be slaughtered. With great courage, at the risk of her life, Esther interposed and pleaded with the king, with the result that Haman was hanged and the Jews were saved. Unhappily the story is marred by the terrible revenge which the Jews took upon their enemies.

## EXPLANATORY NOTE

NOTE GG. *The feast of Purim.*—Among many other religious festivals the Jews have one national holiday in the springtime which is different from all others. It has not very much religious character. Like our Fourth of July, it is a time of great noise and patriotic celebration. Like our Thanksgiving, it is a time of feasting. Like our Christmas, it is a time for the exchange of gifts. It is very difficult to tell how the feast really arose. The story of Esther was written to give an explanation of the feast. It is supposed to be a commemoration of the great deliverance wrought by the patriotic queen. Through all their persecutions the Jews kept up the feast with great rejoicing and great cursing of Haman. It is still a time of high merriment among them.

## Suggestions for Teaching

It has already been suggested that sometimes variety may be given by telling the story to the class in an effective way, asking the students to interrupt if any important matter is omitted, or if they wish to ask a question at any point. This story lends itself beautifully to such a picturesque narration. As given in the student's book it is somewhat abbreviated. If the teacher desires, the story may be told in full from the Bible. Of course, in any case, the teacher should be able to tell it without using a book. A few brief notes may be used if necessary. If the seven points are kept in mind, and the narration practiced beforehand, there will be no difficulty in doing it well.

*Introduction.*—Begin with an explanation that the story is about the great kingdom of Persia, where, as we saw in the last lesson, a large number of Jews were living. They were not always well treated by their neighbors. In this story we shall see how they came into terrible danger.

§ 93*A. Queen Vashti deposed.*—Describe the luxurious feast of the king. The students are acquainted with the *Arabian Nights*, and will see that this has something of the same oriental splendor. Show that the king and his nobles must have been very drunk when the queen was ordered to come in. Of course she refused. Then follows a very interesting discussion of what was to be done with her, and a great determination of the husbands to rule in their own houses. There is not wanting a touch of humor here.

§ 93*B. The selection of Esther.*—The exact nature of this selection need not be explained. Let it be sufficient that the maidens were brought to the capital for the king to choose from them his queen. Mordecai, who had adopted his beautiful cousin, thought it a good opportunity to recommend her for this strange contest. Let the dramatic possibilities of the story be made evident as the Jewess without revealing her nationality is exalted to the dignity of queen.

§ 94*A. The enmity of Haman.*—The striking facts that should be made clear are the very slight character of the offense, and the hideous plan of revenge. The lazy oriental monarch would do any-

thing for a favorite without consideration. Haman, therefore, had no trouble in obtaining the king's consent to the murderous decree. It was not the last time in history that the unhappy Jews were sentenced to massacre.

§ 94B. *Mordecai's appeal to Esther.*—The bitter cry of Mordecai has been echoed down the centuries, as every great empire has persecuted the Jew. This may be a good opportunity to help the students to appreciate the tragedy of Jewish history. It ought to help also to a decision on their part that they would conquer their prejudices against these people. Let the striking character of the universal grief of those Jews in Persia be made clear. Bring out all the points of the story: Mordecai's conduct, the gradual revelation of the facts to Esther, Mordecai's demand upon her, her explanation of the impossibility of appealing to the king, Mordecai's stern call to heroism, her noble response.

§ 95A. *The dangerous interview.*—Here is an opportunity for startling contrasts. Bring out with good description Esther's timidity, the king's favor, the acceptance of the invitation, Haman's delight, the lovely queen's appeal, the king's anger, Haman's terror, and the tragic end.

§ 95B. *The deliverance of the Jews.*—The story reads quite like those oriental tales which the boys and girls love. In a moment Mordecai is advanced to the high position that had been held by his enemy. Then the king is just as willing to do what Mordecai wished as he was formerly willing

to oblige Haman. So everything is arranged for the safety of the Jews.

§ 95C. *The feast of the deliverance.*—Do not fail to point out the feeling of revenge that is in the story. Let the students understand that such stories are not in the Bible as examples, but as facts. Jesus had often seen the customs of the feast of Purim and heard the cursing of Haman, but he had a different spirit. Let the students read Matt. 5:43-45. The revenge was a part of the savage spirit of the old days, which we shall gladly forget. We shall remember the beautiful bravery of Esther, which is an inspiration forever.

#### Written Review

Help the students to see that Mordecai was right when he told Esther that her queenly dignity carried with it an obligation, and to see also that every advantage that we have carries with it obligation. Encourage them to make their banners artistically.

#### Preparation for the Next Lesson

If the Jews were in trouble in Esther's day under the Persians, what shall we think of their condition later under the Greeks when a powerful king decided to annihilate the whole nation? It was not a lazy permission given by a monarch to his favorite, but it was the desperate decision of the king himself to make the whole people give up their religion, or else to destroy them utterly. In

such a moment of despair, would it be likely that some patriot would draw his sword and strike a blow for liberty? Would there be some man with noble faith in God who would dare rise against the tyrant? Such a wonderful story is the one we have for our next lesson.



### XXXIII. JUDAS, THE HAMMERER

#### *References:*

*Dictionary of the Bible*, articles "Maccabees" (§§ 1, 2),  
"Antiochus" (§ 4), "Apocrypha."

#### **Aim of the Lesson**

To show how a brave old man and his gallant sons saved a nation from despair.

#### **Essence of the Story**

We return to consider the Jews in their native land. Many of them came back from Persia after the time of Nehemiah, and they had a period of some prosperity. As the political changes in the eastern world took place, the Jews passed from one master to another. They never regained their independence during all those years. Sometimes they were treated with some justice, sometimes very harshly. At last the extreme of tyranny came under Antiochus. He seems to have been half mad. He determined that his Jewish subjects should worship the Roman gods, for he was a great admirer of Rome. The Jews were passionately devoted to their religion. They could not give up their holy books, those Old Testament scriptures which we have today. They could not endure to have images of the Roman gods in their temple. The king ordered a wholesale slaughter of those who refused to do his bidding. The people fled to the hills.

Many of them of course submitted. But an old priest with his five noble sons determined never to give up their faith. Resistance seemed useless and they did not plan to attempt it, but the last provocation came with the visit of the king's officers to their town. The old man struck a blow for liberty. He called the people to arms. For a short time there was a great struggle. It was too much for the old man and he died. But his son Judas, one of the noblest men in all of the Hebrew history, carried on the conflict, organized an army, defeated the enemy, regained and purified the temple, and actually brought independence to his people.

#### EXPLANATORY NOTES

NOTE HH. *The Apocrypha*.—When the Jews gathered their sacred books into one Bible, they decided that certain books should not be included. For one reason, these books were written in Greek instead of the sacred Hebrew tongue. They were gathered into another collection called the Apocrypha. In old editions of the Bible this will be found printed between the Old and New Testaments. A good edition of the Apocrypha in the revised version may be purchased very cheap. Every Bible student should have one. Some of the books are very noble literature. This is especially true of I Maccabees, from which our lesson is taken.

NOTE II. *Antiochus, king of Syria*.—Every student of ancient history knows how Alexander the Great conquered the Persians. All the lands which were under the Persian authority became part of Alexander's empire. Among these, of course, was Judea. After Alexander's death his empire was divided. In the east, two great

Greek monarchies arose, Egypt and Syria. It was a question to which of these the Jews should belong. First they were taken by Egypt, but later the king of Syria conquered the Egyptians and captured Palestine. At the time of our story Antiochus IV was on the throne of Syria. He had spent many years in Rome and was a great admirer of the western republic. He tried to bring all his people under the control of the Roman ideas. It was this policy that brought about the tragedy for the Jews.

### Suggestions for Teaching

#### THE POINT OF CONTACT

357. Ask the students what they think of a bully. Ask them if anyone remembers how the bully was treated in *Tom Brown at Rugby*. Draw out from them that everybody hates a bully and delights in his defeat. Ask if a king could be a bully. Let the story of Philip II be told. He tried to bully England as well as Holland and sent his Invincible Armada against the little navy of England, but the great ships were smashed in the English Channel. We always delight to know how the little fellow defeated the bully. We find a case in this story.

358. *Judas, the Hammerer*.—Judas was a very common name among the Jews. This man's surname was given him because he was such a tremendous fighter. Tell the students that we are going to study the story of one of the most valiant soldiers in the world's history.

359. *Antiochus, the tyrant*.—Explain briefly

how he came to have rule over the Jews, and the nature of his tyranny. The students will understand the Jewish horror of swine's flesh, and will thus be able to understand the shameful dishonor that was put upon their temple.

360. *The old priest.*—Let the students find on the map the village of Modin, a few miles northwest of Jerusalem. Be sure that they appreciate the sadness and hopelessness of the old priest. Bring out the dramatic character of the events that follow. We are reminded of the stirring words in Macaulay's "Lays of Ancient Rome":

When our latest hope is fled  
Ye taste of our despair,  
And learn too late in some wild hour  
How much the wretched dare.

361. *The contest in the hills.*—Recall how David was able with his little band to maintain himself in the caves of the Judean hills against the army of Saul. It was very difficult to dislodge a body of active men who took refuge in those fastnesses. Let the students especially note the old man's provision for the conduct of the campaign.

362. *The first victory of Judas.*—The interest of the students will be kindled in the gathering of the little army. Let them see how unequal was the contest, but the splendid courage of Judas and the fierceness of his attack brought him victory.

363. *Continued victories.*—Ask the students

what they suppose the proud king thought when he found that his army had been defeated by a band of Jews headed by a priest. Let them see that the Syrians made the greatest efforts to overwhelm Judas. Of course as Judas succeeded more and more, the Jews, who had been afraid to join him at first, flocked to his army. People are always ready to join a successful enterprise.

364. *The temple cleansed.*—Bring out the feelings of sorrow at the shameful condition of the temple and the earnest work that followed.

365. *The rejoicing of the worshipers.*—The contrast of feeling here is to be made clear—the sorrow and shame turned to joy and thanksgiving. Be sure that the students appreciate the dramatic change.

366. *The greatness of Judas.*—We have had only a little glimpse into the life of this brave man. If we had a full story it would do him only more honor.

### Summary

Patriotism always kindles our enthusiasm. Boys and girls will easily realize the heroism of men who were fighting for God and home and native land. From their knowledge of history let them tell of other patriots who saved their country. We may go farther and realize the heroism of any man taking the lead in a difficult enterprise. It is easy to follow when the days of success come, but the hero is the man who stands for the right when there are few to stand with him. There may be

local enterprises of righteousness and reform which will afford instances of just such heroism. There may even be examples in the school life of boys and girls who were willing to do right when it was unpopular.

#### Written Review

If the dramatic scene at Modin has been well pictured the students will be able to do the bit of reproduction for their notebooks. Have this in mind when § 96B is being discussed. Ask the students then how a boy or girl would have felt who saw the occurrence.

#### Preparation for the Next Lesson

The stories of the heroes help us to be heroic. We should like to know what stories were read by those heroes themselves. We could then see what helped them to be heroes. It happens that we know just the stories that Judas and his companions were reading at the time they made their gallant patriotic defense. Our next lesson contains the stories that encouraged these gallant men.

## XXXIV. DANIEL AND HIS FRIENDS

### *References:*

Tristram, pp. 79-81.

*Dictionary of the Bible*, articles "Daniel," "Daniel, Book of," "Nebuchadnezzar."

### **Aim of the Lesson**

To show that the heroes have felt that it was better to die than to be false to one's conscience.

### **Essence of the Story**

These heroic stories were written to strengthen the hearts of the people in the time of their terrible persecution. The scene of the stories is in Babylon over 400 years before the time of Antiochus. Although the stories were written in the time of Judas Maccabæus, they go back to the first captivity of the Jews under the great king Nebuchadnezzar. Among the captives were four noble youths who were trained for the king's service. They determined to keep free from the idolatry of Babylon. To do that they were obliged to refuse the costly articles of food that were supplied to the king's table, for these were all consecrated to idols. Their abstinence was highly successful. A more serious test came to three of them later when the king endeavored to secure universal homage to his golden image. The Jewish young men were loyal to their faith at the risk of

their lives. A like test came to Daniel in his later years. These men conformed in every reasonable respect to the conditions of the land where they lived. They were not obstinately peculiar, but when it came to a question of conscience they would not yield an inch.

### Suggestions for Teaching

These stories are quite long but are very easily read and are of great interest. Most of them are familiar to the students. The time of the class should not be taken in detailed narration. The students should tell the stories in their great outlines.

### THE POINT OF CONTACT

367. A number of boys were talking about jumping over a wide, deep ditch. While they hesitated one undertook to make the jump. After he had done it several others followed. Ask the students why it was easier for the others to follow. Ask them if it is easier to do right when some strong person leads. Show them that these stories of the heroes were told in order to encourage others to follow. Judas and his friends could refuse to obey Antiochus when they realized that Daniel and his friends had refused to obey Nebuchadnezzar.

368. *The question of conscience.*—Be sure that the students understand that it was the idolatrous character of the food which raised the question of conscience. That might not be a question for us, but at that time it was very important. If they



had eaten the food it would have encouraged others to be careless about the Jewish principles.

369. *The golden image.*—Be sure that the students see the moral test involved in the king's demand.

370. *The heroic refusal.*—After the story is very briefly dealt with, let these important points be noted: (1) that these loyal Jews could not deny their God; (2) that it was not obstinacy but devotion; (3) that they had faith that God would take care of them, come what might; (4) that their faith convinced them that even if they had to die, it was better than to be untrue.

371. *The great deliverance.*—Bring out the dramatic change. By questions be sure that the students feel the impression that these stories would make upon Judas and his companions.

372. *Daniel's enemies.*—Show that goodness does not save us from envy. Daniel's difficulty arose from his faithfulness.

373. *Daniel's danger.*—The students should pass a judgment on Daniel's courageous continuance of his custom. Show again the difference between obstinacy and loyalty. The students will be able to think of other instances besides those mentioned in their book. Always encourage them in recalling such examples.

374. *Daniel's deliverance.*—This, of course, is told to show how loyalty prospered. The king was far more nervous than Daniel. It was a bit

of the old-time savagery that the families of his enemies were destroyed with them.

375. *The influence of courage.*—The class should realize that when a man stands for his conscience he exerts a good influence far beyond anything he himself expects.

#### Summary

In our last lesson we found that it was hard to undertake a noble work when others were afraid. Here we see that it is hard to refuse to do wrong when everybody else is doing it. The heroes are the men who dare to refuse the wrong, and who dare to take the lead in the right. This is a good principle to bring into the common life of the boys and girls. Get them to talk on the subject.

#### Written Review

Preparation for this may be made in the discussion just indicated. Urge each student to write about some effect of courage that he has himself known.

#### Preparation for the Next Lesson

Explain that we must turn back and be sure that we have added these seven heroic names to our list of friends. We want to know the young king who desired to govern well; the prophet who stood for loyalty to God and justice to man; the other prophet who went about doing good; the governor who wished to lead in a good work; the

woman who risked herself to save her people; the general who fought to deliver his nation; and the man who was ready to die for his principles. Show the students that they will find in chap. xxxv brief suggestions of the way to recall these stories. Tell them that the next lesson will be based upon their study of these paragraphs.



## REVIEW

XXXV. SEVEN HEROIC NAMES



## XXXV. REVIEW: SEVEN HEROIC NAMES

### Aim of the Lesson

To see the great but simple principles of life which made these seven names heroic.

### Suggestions for Teaching

This course of study has not been very much concerned with history. That belongs later in the student's development. It is the heroic aspects of life which have been kept prominent. Let this review, therefore, be concerned with the human significance of the stories rather than with the details of fact. A very brief treatment of each story that is employed will be necessary in order to give time for the summary.

### THE POINT OF CONTACT

This may be found in the last words of the student's book. Ask them if everyone has to be a hero in the same way. Ask if anyone is so placed that he cannot have some kind of heroism. Excite interest in the review by suggesting that the class is to see the different ways in which heroism was exhibited by these noble seven.

*Noble ambition.*—Ask the class how a man who holds high office in the government can be a hero. Let them recall that Solomon wanted to govern his people well. We need heroes today as judges and governors and legislators. Everyone who has

a noble ambition to be able to do his duty well is heroic.

*Decision.*—Ask the class on which side of the fence a hero stands. Ask if he is ever found on the fence. The story of Elijah shows the greatness of choosing the right and standing for it. Recall Elijah's challenge: "How long halt ye between two opinions?"

*Justice.*—A hero loves fair play. Ask the students about the "square deal." Show them that injustice is one of the worst evils of life. We must clear our schools, our clubs, our commerce, our politics, of injustice. We need heroes for the task. Let them tell the story of Elijah's condemnation of Ahab's wrong against Naboth.

*Kindliness.*—We must give people fair play and we must give them more too. They need help. Find out if the class knows anything about Dr. Grenfell. He is a hero because he is helping people. Let the students tell a few facts about Elisha's helpfulness. Let them see how grand it is to be a blessing.

*Inspiration.*—The best way to help people is to help them to help themselves. The fellow who says, "Let us try," and gets everybody else to try does a great deal of good in the world. Explain that when one man stirs up others to work we call it "inspiring" them. With a few questions draw out Nehemiah's fine ability to give inspiration to the Jews, and thus help them to build their city.



*Unselfishness.*—Sometimes one has to help people by sacrificing himself. We have been able to stamp out yellow fever because a noble doctor gave his life to the experiment. He might have said that it was none of his business. He could have earned a good living and have kept out of danger. The heroes and heroines are those who do not ask, "Where do I come in?" but who ask, "What can I do?" The story of the beautiful queen who risked her life for her people shows this fine quality of unselfishness.

*Destruction.*—Sometimes we have to fight for a good cause. The power to destroy is one of the heroic qualities, though it is a very dangerous one. It has caused a great deal of evil in the world, but some great liberties would never have been won except by fighting. We had the story of a man who could hammer his opponents to pieces. He was a true hero because he only hammered the tyrants. Let the students give in a few words the career of Judas.

*Loyalty.*—Sometimes you cannot fight because you stand alone. It is of no use for one man to take arms against a nation. He must either submit or perish. Cowards submit and heroes are ready to die for the right. This is loyalty, one of the noblest of all of the hero virtues. Often the very boldness of the brave man is his safety. Recall the story of Daniel.

### Summary

The great qualities of life are so simple that most of them belong to boyhood and girlhood as well as to maturity. Young people may have noble ambitions to play their part well, stand squarely for what they believe, set themselves against all unfairness, seek opportunities of helpfulness, inspire others to do their best, take risks to help others, oppose vigorously wrong-doing, stand loyal to their principles. These old heroes that we have been studying with their big-heartedness and faith ought to help us to see how worthy are those fine manly and womanly qualities.

### Conclusion

Remind the students that Jesus grew up at Nazareth, and when he was their age he read these same stories that we have been reading through this year. He saw those fine qualities of the great men of his race. The noble tales helped him to come to his own heroic life. He had the fine virtues of these seven. He had ambition to do his duty, for he said his "meat was to do the will of him that sent him." He was firm in his decision to be on the right side, for he said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." He stood for the justice of the Golden Rule. He was so constantly helpful that Peter said of him, "He went about doing good." He encouraged everyone to do his best, so that even sinners whom everybody had given up began to be

righteous. His unselfishness led him to give his life for his people. He too had something of the spirit of the Hammerer. He never drew the sword, but he declared for the destruction of wickedness, tyranny, and hypocrisy. And he was loyal to his principles, "obedient unto death, even the death of the cross."

If these stories inspired Jesus may they help us to follow Jesus, and may the students grow in these noble virtues "unto a full-grown man, unto the measure of the stature of the fulness of Christ."



## PRONUNCIATION OF PROPER NAMES



## PRONUNCIATION OF PROPER NAMES

Vowel values: a, bat; ā, bale; â, father; e, bed; ē, seen; i, bid; ī, fight; o, rock; ō, bone; u, bush; ū=oo in boot; yu=u in cube.

Aaron, ā'run	Ashdodites, ash'dod-its
Abana, ab'a-na	Asher, ash'er
Abednego, a-bed'ne-gō	Ashkelon, ash'kel-on
Abiathar, a-bī'a-thar	Azariah, az'a-rī'a
Abiezer, a-bi-ē'zer	
Abiezrite, ā-bi-ez'rīt	Baal, bā'al
Abigail, ab'i-gāl	Baalim, bā'al-im
Abinadab, a-bin'a-dab	Babylon, bab'i-lun
Abishai, ab'i-shī	Babylonia, bab'i-lō'ni-a
Abner, ab'ner	Beersheba, bē'er'she-ba
Achish, ā'kish	Belteshazzar, bel'tē-shaz'ar
Adullam, a-dul'am	Bethaven, beth-ā'ven
Ahab, ā'hab	Bethel, beth'el
Ahasuerus, a-haz"yu-ē'rus	Bethlehem, beth'le-hem
Ahimelech, a-him'e-lek	Bethlehemite, beth'le-hem-īt
Ahithophel, a-hith'o-fel	Bethuel, beth-ū'el
Ai, ā'ī	Boaz, bō'az
Aijalon, aj'a-lon	
Amalekites, am'a-lek-its	Canaan, kā'nan
Ammon, am'on	Carchemish, kar'ke-mish
Ammonites, am'on-its	Chaldees, kal-dēs'
Aner, ā'ner	Cherith, ker'ith
Antiochus, an-tī'o-kus	Cherithites, ker'ith-its
Aphek, ā'fek	Chilion, kil'i-on
Arab, ar'ab	Cushite, kush'it
Artaxerxes, ar"tax-erk'sēz	Dagon, dā'gon
Asaph, ā'saf	Damascus, da-mas'cus

Daniel, dan'yel  
 Delilah, de-lí'la  
 Dothan, dō'than

Elab, ē'la  
 Eleazor, e''le-ā'zar  
 Eli, ē'lī  
 Eliab, e-lí'ab  
 Elijah, e-lí'jā  
 Elim, ē'lim  
 Elimelech, e-lim'e-lek  
 Elisha, e-lí'sha  
 Elkanah, el-kā'na  
 Elul, ē'lul  
 Ephraim, ē'fra-im  
 Esdraelon, es'dra-ē'lon  
 Eshcol, esh'kol  
 Esther, es'ter  
 Etam, ē'tam  
 Ethbaal, eth-bā'al  
 Euphrates, yu-frā'tēz  
 Ezel, ē'zel

Gehazi, ge-hā'zī  
 Gershom, ger'shom  
 Geshem, gesh'em  
 Gibeah, gib'e-ā  
 Gibeon, gib'e-on  
 Gideon, gid'e-on  
 Gilboa, gil-bō'a  
 Gilead, gil'e-ad  
 Gilonite, gī'lō-nīt  
 Gittite, git'it  
 Goliath, go-lí'ath  
 Gomorrah, go-mor'ra

Hanani, han-ā'nī  
 Hananiah, han-an-í'a  
 Haran, har'an  
 Hazael, hā'za-el  
 Hebron, hē'brun  
 Hittite, hit'it  
 Hobah, ho'bā  
 Hophni, hof'nī  
 Horeb, hō'reb  
 Hushai, hush'ī

Isaac, í'zac  
 Ish-bosheth, ish-bō'sheth  
 Ishmaelites, ish'ma-el-its  
 Issachar, iz'a-kar  
 Ittai, it'tī

Jabbok, jab'ok  
 Jabesh-Gilead,  
                             jā'bish-gil'e-ad

Jebusites, jeb'yu-zīts  
 Jehu, jē'hyu  
 Jericho, jer'i-kō  
 Jethro, jeth'rō  
 Jezebel, jez'e-bel  
 Jezreel, jez're-el  
 Jezreelite, jez're-el-īt  
 Joash, jō'ash  
 Joppa, jop'pa  
 Joshua, josh'ū-a

Kadesh-Barnea,  
                             kā'desh-bar'ne-a  
 Keilah, kí'la  
 Kidron, kē'-dron  
 Kishon, kí'shon



Laban, lā'ban	Naaman, nā'a-man
Leah, lē'a	Nabal, nā'bal
Lebanon, leb'a-non	Naboth, nā'both
Lehi, lē'hī	Nahash, nā'hash
Levi, lē'vī	Nahor, nā'hor
Leviticus, lev-it'i-cus	Naioth, nī'yoth
Lysias, lis'i-as	Naomi, na-ō'mi
	Naphtali, naf'ta-lī
Maccabæus, mac-ca-bē'us	Nazirite, naz'i-rīt
Mahlon, mā'lon	Nebo, nē'bō
Malchi-shua, mal'ki-shū'a	Nebuchadnezzar,
Mamre, mam're	neb"yu-kad-nez'ar
Manasseh, ma-nase	Nehemiah, nē"he-mī'a
Manoah, ma-nō'ā	Nison, nē'son
Maon, mā'on	
Marah, mā'rā	Obadiah, ō'ba-dī'ā
Mattathias, mat-ta-thī'as	Obed, ō'bed
Melchizedek, mel-kiz'e-dek	Omri, om'rī
Memucan, me-mū'kan	Orpah, or'pā
Meshach, mē'shak	
Mesopotamia,	Pelithites, pel'e-thīts
mes-o-po-tā'-mi-a	Peniel, pe-nē'el
Michal, mī'kal	Pharpar, far'par
Mich-mash, mic'mash	Pharaoh, fā'ro
Midian, mid'i-an	Philistia, fi-lis'ti-a
Midianites, mid'-i-an-its	Philistine, fi-lis'tin
Migron, mig'ron	Phinehas, fin'ē-as
Milcah, mil'kā	Pisgah, piz'gā
Miriam, mir'i-am	Pithom, pī'thom
Mishael, mish'a-el	Potiphar, pot'i-far
Moab, mō'ab	Poti-phera, pot-i-fē'rā
Modin, mō'din	
Mordecai, mor'de-kī	Raamses, ra-am'sēz
Moreh, mo're	Rabbah, rab'a
Moriah, mo-rī'a	Rachel, rā'chel

Ramah, Rá'mâ	Socoh, sō'cō
Ramses, ram'sēz	Sodom, sod'om
Rephaim, ref'a-im	
Ruth, rūth	Terah, tē'râ
	Tigris, tī'gris
Samson, sam'sun	Timnah, tim'nâ
Samuel, sam'yu-el	Tishbite, tish'bīt
Sanballat, san-bal'at	Tobiah, to-bi'â
Semitic, sē-mit'ik	Tyre, tīr
Seir, sē'ir	
Seroi, sē'ron	Vashti, vash'ti
Shadrach, shā'drak	Zadok, zā'dok
Shammah, sham'mâ	Zarephath, zar'e-fath
Shaphat, shā'fat	Zebulun, zeb'yu-lun
Sheba, shē'ba	Zeruiah, zer-yu-ī'â
Shechem, shē'kem	Ziklag, zik'lag
Shiloh, shī'lō	Zipporah, zip-pō'râ
Sidonians, sī-dō'ni-anz	Zoar, zō'âr
Sinai, sī'nī	Zuph, zūf

## THE CONSTRUCTIVE STUDIES

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THE Constructive Studies comprise volumes suitable for all grades, from kindergarten to adult years, in schools or churches. In the production of these studies the Editors and authors have sought to embody not only their own ideals but the best product of the thought of all who are contributing to the theory and practice of modern religious education. They have had due regard for fundamental principles of pedagogical method, for the results of the best modern biblical scholarship, and for those contributions to religious education which may be made by the use of a religious interpretation of all life-processes, whether in the field of science, literature, or social phenomena.

The Editors do not regard their task as complete because of having arranged for one or more books suitable for each grade. The series will always be subject to renewal and change. Books which, because of changing conditions in the religious world or further advance in the science of religious education, no longer perform their function will be dropped and new volumes will be added. In this way it is expected the series will always be adapted to those who are taking initial steps in modern religious education, as well as to those who have accepted and are ready to put into practice the most recent theories. As teachers profoundly interested in the problems of religious education, the Editors have invited to co-operate with them authors who have made practical experiments in the field in which they are asked to write.

The Editors are well aware that those who are most deeply interested in religious education hold that churches and schools should be accorded perfect independence in their choice of literature regardless of pub-

lishing-house interests, and they heartily sympathize with this standard. They realize that many schools will select from the Constructive Studies such volumes as they prefer, but at the same time they hope that the Constructive Studies will be most widely serviceable as a series. The following analysis of the series sets forth age groups and corresponding courses of study.

## KINDERGARTEN

***Religion in the Kindergarten*** (Bertha Marilda Rhodes). Designed as an aid in presenting religion to little children in a concrete, simple, and dramatic way. The Teacher's Manual is to be used with envelopes of pictures for the children.

***The Sunday Kindergarten: Game, Gift, and Story*** (Carrie S. Ferris). Every lesson has its story, its games, and its appropriate table-work, all centering around a religious theme, with songs with music for each lesson. Illustrated story leaflets assist in centering attention on the religious theme.

## PRIMARY

***Child Religion in Song and Story***. BOOK I. *The Child in His World*. BOOK II. *Walks with Jesus in His Home Country* (Georgia L. Chamberlin and Mary Root Kern). Each volume contains fifty songs with music, many texts of Scripture set to music, carefully arranged orders of service, stories and directions for story building, prayers, texts—all arranged in groups about ethical and religious ideas. For each child there is provided a series of leaflets forming a loose-leaf notebook, accompanied by crayons, pencils, pictures, songs, and poems.

***Stories of Shepherd Life*** (Elizabeth Miller Lobingier). A project of thirty-six lessons built around the life-activities of the early Hebrew shepherds. Gives the child many opportunities for drawing, making notebooks, sand-table work, dramatization, modeling, weaving, spinning, collecting, construction, etc. Teacher's Manual and materials for pupil.

***Hebrew Home Life and Festivals*** (Elizabeth Miller Lobingier). A single project based on factual material and designed to follow *Stories of Shepherd Life*. There is a children's reader with many illustrations in color and a Teacher's Manual.

## JUNIOR

***An Introduction to the Bible for Teachers of Children*** (Georgia L. Chamberlin). ***The Books of the Holy Bible.***

The Bible contains many interesting stories and presents inspiring characters which are, however, buried in the midst of much that would not interest children. To help them to find these heroic stories, thus making the Bible to them a living book, is the author's purpose here. The story method is employed throughout, with the Bible in the hands of the children.

***The Life of Jesus*** (Herbert W. Gates). In the fifth grade the children are offered a graphic, accurate, and well-selected arrangement of the life of Jesus from the point of view of Jesus as a hero. Every phase of his life calculated to inspire youth to Christian living is presented. Through the Notebook and the wealth of pictures, maps, and other illustrative materials furnished with it, the pupil completes and illustrates each of the chapters in the life of Jesus.

## JUNIOR HIGH SCHOOL

***Paul of Tarsus*** (Louise Warren Atkinson). Paul was a great hero. Most people know him only as a theologian. His life presents miracles of courage, struggle, loyalty, and self-abnegation. This book is intended to help the pupil to see such a man. It is a study of the boy Paul in his home, his student life, his Roman and Jewish surroundings, and, later, as the hero in the great ambitions and enterprises through which he worked for the spread of the religion of Jesus. The Notebook and Homework Book are admirable helps for the pupil.

***Heroes of Israel*** (Theodore G. Soares). This book is an excellent illustration of the process of conserving the religious values of the Old Testament as pupils advance in years. Each story contributes its ethical message. The full text of the stories is included in the pupil's book. The Teacher's Manual contains carefully prepared suggestions for the preparation and presentation of each lesson. The Pupil's Text presents the biblical material, retells the hero stories, and raises questions for class discussion.

***Right Living: A Discussion Course for Boys and Girls*** (Maurice J. Neuberg). That character may be scientifically developed is the principle underlying *Right Living*, a discussion course for seventh- and eighth-grade boys and girls. The

author has gathered nearly a thousand problems or life-situations which early adolescents face. The most prominent and crucial of these are presented here to the boys and girls in a manner and vocabulary adapted to their interests and needs. Biblical studies, references to general literature, and games and other character-building activities for motivating the studies are suggested.

## SENIOR HIGH SCHOOL

### Biblical Courses

***The Life of Christ*** (Isaac B. Burgess). Although intended for pupils of high-school age, and emphasizing those aspects of the life of Jesus which would most interest boys and girls who are beginning to think for themselves in religious matters, this book may be used as a basis for the study of the life of Christ for even older pupils. This study provides for a thorough and constructive type of work. The aim has been to enrich the religious life through a closer and deeper knowledge of the life of Jesus.

***The Hebrew Prophets or Patriots and Leaders of Israel*** (Georgia L. Chamberlin). Many people who are interested in the work of boys and girls of high-school age have come to believe that the problems which the Prophets faced, and their manner of meeting those problems, provide the best material through which to approach moral, civic, and social situations in our own day.

***Christianity in the Apostolic Age*** (George H. Gilbert). The story of the early days of Christianity may be remote and dull, or vitally interesting, according to the method of its presentation. The author of this book has chosen for emphasis living men rather than dead doctrines.

## SENIOR HIGH SCHOOL

### Ethical Courses

***The Problems of Boyhood*** (Franklin W. Johnson). This book will be useful, not only in the Sunday school, but in day school, Association classes, or any field of boys' activity with boys. Such topics as Keeping Clean, Habits, Gambling, Betting, Clean Speech, Right Thinking, Sex, Loyalty, Self-Control, and other themes.

**Lives Worth Living** (Emily Clough Peabody). A course containing twelve studies for young women. Six of these studies present the lives of women from the Bible and Christian history, representing the varied spheres of women in the home, the social circle, public life, the business world, the religious world, and the professions.

**Young People's Projects** (Erwin L. Shaver). These projects comprise the best type of material now available with which to challenge young people to think through the problems of the Christian life. Six programs here seek to provide for growth in Christian character through purposeful, complete, lifelike, and co-operative experiences on the Christian level. In order best to accomplish this aim, they are based on the project method, set forth in Mr. Shaver's recent book, *The Project Principle in Religious Education*.

**A Christian's Life-Work.** A project plan suggesting how Christian young people of high-school and college age may be helped to find that form of life-work for which they are best equipped and to use that life-work as a means of co-operating in the building of a Christian world.

**A Christian's Recreation.** This is a project plan to guide young people of high-school age and older in the discovery and use of Christian types of recreation.

**A Christian's Attitude toward the Press.** The object of this project program is to develop among young people by group discussion and activity an intelligent and effective attitude on the Christian level toward the public press.

**Christian World-Builders.** The aim of the program of activities offered here is to help young people interpret and use the resources of the world in accordance with the Christian purpose. Valuable source material is included to aid the group in determining the right use of life's advantages.

**Christian Young People and World-Friendship.** The various portions of the program are designed to enlist young people in the knowledge of and participation in the missionary work of the world. A directed study-activity that will lead the way for an intelligent effort at world-peace.



**Young People and the Church.** A procedure is here suggested for a unified program of educative activities for young people with the aim of developing a more intelligent, devoted, and active loyalty to the church.

## SENIOR HIGH SCHOOL

### Supplementary Courses

***Studies in the Gospel According to Mark*** (Ernest D. Burton). A careful study of the most graphic of the Gospels, aided by notes, questions for consideration, maps, pictures, and a dictionary. The principal object of this book is to show pupils how to master a biblical book.

***The Third and Fourth Generation*** (Elliot R. Downing). This book gives a practical answer to the question of how teachers of religion and science may lead pupils of the adolescent years to such an appreciation of the facts of life as will increase their sense of responsibility for their own bodies, and will help them to avoid those forces which lead to deterioration and to cultivate those which upbuild human families both physically and mentally.

***Paul, Son of Kish*** (Lyman I. Henry). In this story imagination binds together isolated facts in a vivid historical restoration of the life of Paul, from his youth in Tarsus through his varied experiences to his martyrdom in Rome. This story assembles and faithfully blends with the Bible stories of the period the customs and historical incidents in relation to the personality of Paul.

## ADULT GROUP

The biblical studies assigned to the high-school period are in most cases adaptable to adult classwork. There are other volumes, however, intended only for the adult group, which also includes the young people beyond the high-school age. Additional courses are in preparation; they will seek to interpret problems of modern life from the Christian point of view. The books now available are as follows:

***The Life of Christ*** (Ernest D. Burton and Shailer Mathews). A careful historical study of the life of Christ from the four gospels, with copious notes, reading references, maps, etc. A new edition is in preparation.



***What Jesus Taught*** (A. Wakefield Slaten). After a swift survey of the material and spiritual environment of Jesus this book suggests outlines for *discussions* of his teaching on such topics as civilization, hate, war and non-resistance, democracy, religion, and similar topics. Can be effectively used by laymen as well as professional leaders.

***Religious Education in the Family*** (Henry F. Cope). An illuminating study of the possibilities of a normal religious development in the family life. Invaluable to parents.

***Great Men of the Christian Church*** (Williston Walker). A series of delightful biographies of men who have been influential in great crises in the history of the church.

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